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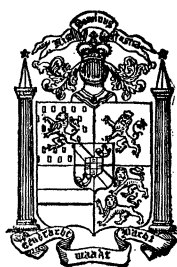


1628

1928

# A Monograph

To commemorate the Three Hundredth Anniversary  
of the organization in 1628 of the Reformed  
Protestant Dutch Church of the  
City of New York.



Collated and Edited by  
WILLIAM LEVERICH BROWER,  
*Senior Officer of the Church*

Published by  
The Consistory of the Collegiate Reformed Dutch Church  
New York  
A. D. 1928

## Introduction.

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The Civic Authorities appointed the year 1926 in which to celebrate the Tercentenary of the City of New York, it being the Three Hundredth Anniversary of the purchase of Manhattan Island from the Indians by Peter Minuit. The Consistory of the Collegiate Reformed Dutch Church of the City of New York in that year issued a Monograph, collated and edited by William Leverich Brower, Senior Officer of the Church, in recognition of the celebration of the City. Peter Minuit, whose purchase of Manhattan Island formed the basis of the celebration, became the first Elder of their Church when it was formally organized in 1628.

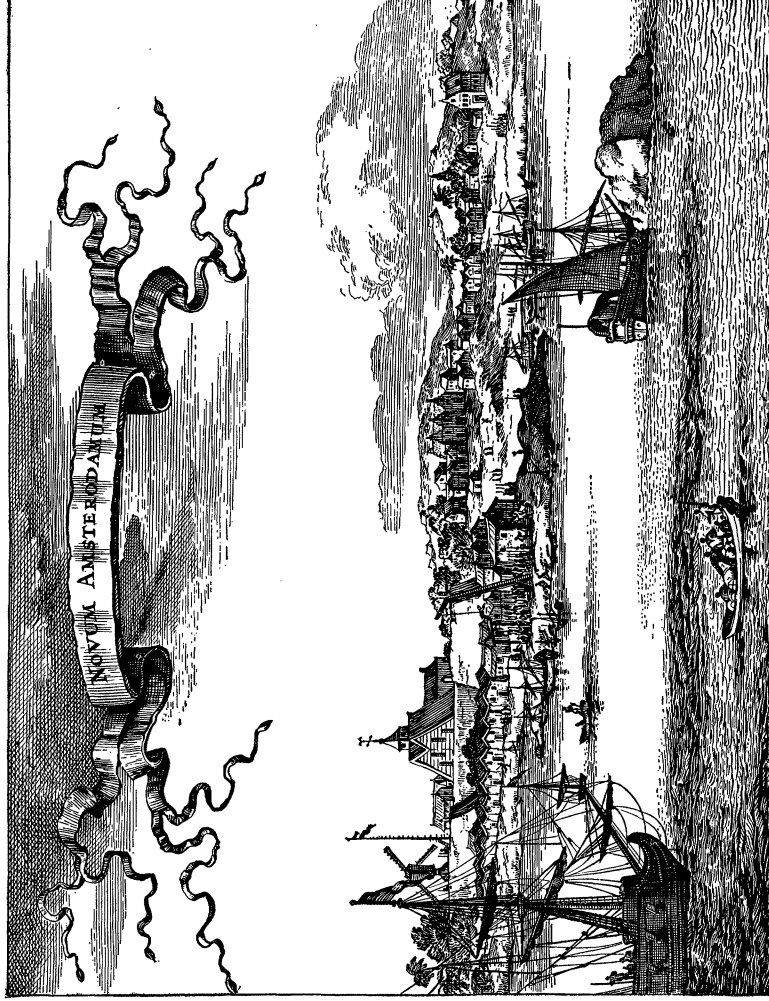
That Monograph was found to be of much use in forming the plans for the celebration in 1928 by the Collegiate Church of her own Three Hundredth Anniversary. A further issue adapted to that auspicious occasion has been authorized by the Consistory.

The early history of the City is inseparably interwoven with the history of the Dutch and their Church.

The late Chancellor Kent paid the following tribute to the early Dutch settlers of this State:

"The Dutch discoverers of New Netherland were grave, temperate, firm, persevering men, who brought with them the industry, the economy, the simplicity, the integrity, and the bravery of their Belgic sires, and with those virtues they also imported the lights of the Roman civil law and the purity of the Protestant faith. To that period we are to look with chastened awe and respect for the beginnings of our city, and the works of our primitive fathers—our '*Albani patres, atque altæ mænia Romæ*.'"





NEW AMSTERDAM IN 1650  
(MONTANUS)



## Summary of Contents.

The following subjects are treated:

### I. PETER MINUIT.

The history of Peter Minuit is reproduced from the Year Book of the Collegiate Church, 1897, and was written by the late Rev. Talbot W. Chambers, S.T.D., and was published shortly after his death which occurred in 1896. Doctor Chambers at the time of his death was the Senior Minister of the Collegiate Church and was widely known as a scholar and theologian. In the year 1900 there was erected in the Middle Collegiate Church, Second Avenue and Seventh Street, a mural tablet in memory of Peter Minuit, which is the only memorial to him in this City. The group in which this tablet is placed includes a memorial to the Krankenbezoekers, Sebastian Jansen Krol and Jan Huyck, officers of the Established Church of the Netherlands, who came hither in advance of the first minister to perform their sacred office of ministering to the people and consoling the sick; also a memorial to the first minister of the Collegiate Church, Jonas Michaëlius, who organized the Church in 1628. These four men who formed the first Consistory of the Church are thus the illustrious men who founded both Church and State in the metropolis of the Western Hemisphere. A photographic illustration of these tablets is to be found in this Monograph.

The Gospel was brought to the Western Hemisphere in four ways:

- By the Roman Catholics in the discovery by Columbus at San Salvador.
- By the Church of England on the James.
- By the Dutch in New York as indicated above.
- By the Pilgrims at Massachusetts Bay.

Since the erection of three tablets, it has been disclosed that the date of the arrival of the *Krankenbezoekers* was in 1624 instead of 1626.

## II. BASTIAEN JANSZ KROL (CROL).

### *The First Religious Teacher in Manhattan (1624).*

This article was prepared for the Collegiate Church Year Book of 1911 by the late Rev. Edward Tanjore Corwin, D.D., and is a tribute to the missionary zeal which characterized the early Church of Holland, the animating fires of which have continued in the Mother Church and her children throughout the succeeding centuries.

To it is appended an extract from an article on the Church of Holland, a Missionary Church, written also by the Rev. Edward Tanjore Corwin, D.D., and published in the Collegiate Church Year Book of 1903.

These widespread efforts of the early Church in proclaiming the Gospel are truly Apostolic in their character and constitute a ready response to the words of our Lord as recorded in Matthew XXVII; 19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

## III. DOMINE JONAS MICHAËLIUS.

### *First Minister of the Dutch Reformed Church in North America.*

Translation of his letter, 11th August, 1628, recounting the organization of the Church, and drawing a picture of the privations of the first settlers of New Amsterdam, of their first cultivation of the land, of the productions of the country and of the manners and language of the Indians.

IV. A SUNDAY MORNING DEPICTED AT THE  
CHURCH OF ST. NICHOLAS IN THE  
EARLY HISTORY OF THE CITY.

*(The Church in the Fort, A. D. 1642.)*

This interesting account formed a part of an address by the late James W. Gerard in 1874 before the New York Historical Society on the "Old Streets of New York Under the Dutch" and is introduced here as pleasing contemporaneous matter.

V. NEW YORK'S LIBERTY BELL.

The bell of the Old Middle Church (1729) now hanging in the belfry of the Church of St. Nicholas, Fifth Avenue and Forty-eighth Street, this City.

It has been thought interesting to introduce into this Monograph an account of this famous bell which is indeed a rival to the famous Liberty Bell in Philadelphia. The account will sufficiently indicate the patriotic spirit which has animated the Dutch Reformed Church in this City throughout the centuries which have passed.

VI. THE COLLEGIATE CHURCH 1928.

This account is intended to give some salient facts of the really great work in which the Collegiate Church of this day and generation is engaged.

VII. A CATALOGUE OF PRINTS AND PHOTOGRAPHS  
OF OLD NEW YORK AND OF OTHER HISTORI-  
CAL PLACES AND PERSONS INSTALLED  
IN THE MIDDLE CHURCH HOUSE, 50  
SEVENTH STREET, NEW YORK CITY.

*The Collection of William Leverich Brower.*

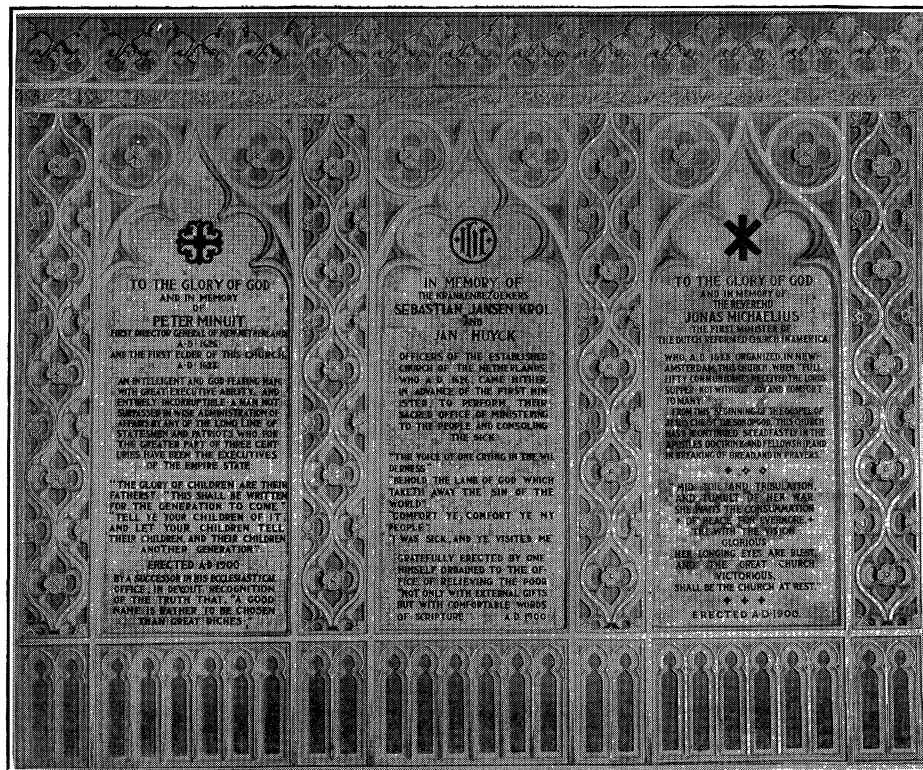
This collection comprises one hundred and fifty prints and photographs of persons and places chiefly identified with the earlier history of the City and Nation. The collection in the opinion of one of the prominent print dealers of this city is one

of the most extensive in the city and is noted for its general arrangement and classification and for the lucid descriptions in the catalogue of the several objects.

VIII. SYMBOLS OF THE DUTCH REFORMED  
CHURCH.

IX. EXHIBITS OPEN TO THE PUBLIC FROM  
TEN TO FOUR O'CLOCK EVERY DAY  
EXCEPT SUNDAY DURING THE PERI-  
OD OF THE TERCENTENARY  
CELEBRATION.





PHOTOGRAPH OF MURAL TABLETS  
 ERECTED IN THE MIDDLE COLLEGIATE CHURCH, SECOND AVENUE, A. D., 1900  
 TO PERPETUATE THE MEMORY OF THE ILLUSTRIOUS MEN WHO  
 LAID THE FOUNDATION OF CHURCH AND STATE  
 IN THE METROPOLIS OF THE NATION.

I.

Peter Minuit.





I.

**Peter Minuit.**

*One of the group of illustrious men who founded both Church and State in the metropolis of the Western Hemisphere.*

In the sixteenth century and the seventeenth, religious persecution drove out of France a multitude of her best citizens. Thousands of these found refuge in neighboring countries where their superior skill and industry won for them an enviable name. The city of Wesel, on the Rhine, in the duchy of Cleves, was famous as an asylum for persecuted Protestants. Besides the native Reformed churches there were large and influential French, English and Dutch congregations. In the Walloon, or French, church of this city of Rhenish Prussia, was born and baptized Peter Minuit, or as the name was sometimes written, Menewe. The records of the church were lost in the vicissitudes of the times, yet we learn from other sources that Minuit was not only a member in full communion, but an elder in the Walloon church. The civil records of the city of Wesel show that Minuit departed for foreign countries in the month of April, 1625. At this time the West India Company of Holland, determined to plant a stable colony in America, and they fixed upon Minuit as a suitable person for the office of director-general. They commissioned him, and he sailed from the Texel in January, 1624.

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\*While a letter written by Michaëlius from Manhattan in 1630, and addressed to a friend in Holland, has recently been discovered and published, in which letter there is every evidence that there was no small controversy between the writer and Minuit, as was often the case in those days, and while in it he even reflects upon the character of Minuit, yet notwithstanding this seeming implication the Consistory of the Collegiate Church prefers to preserve unimpaired the memory of the general integrity of character in which Minuit has been held during these succeeding centuries.

Doubtless there was error on both sides and with these men, in that distant time, in a new country, deprived of the restraints of settled communities and beset with trying problems of government, prejudices, no doubt, were created, passions aroused and utterances made, which in a calmer period and under other circumstances would not have arisen.

The Consistory cherishes the memory of these two servants of the Church with veneration and respect.

and arrived at Manhattan in the following May. With him a council was appointed, which was invested with all legislative and judicial powers, subject to the supervision and appellate jurisdiction of the chamber of the company at Amsterdam. Minuit's birth and training, as well as his natural character, fitted him to lead the hardy Dutch and French emigrants to the banks of the Hudson. It was his business to transform a mere trading post into a firm-settled agricultural colony, and, accordingly, he brought with him a supply of seeds, plants, domestic animals and implements of husbandry. Hitherto the Dutch had possessed Manhattan island only by right of discovery and occupation. Minuit determined to superadd a higher title by purchase from the aborigines. Accordingly, he opened negotiations with the Indians, and an arrangement was made by which the whole island was ceded to the West India Company "for the value of sixty guilders," or about twenty-four dollars of our present currency. This event, as the distinguished J. R. Brodhead has observed, "as well deserves commemoration as the famous treaty, immortalized by painters, poets and historians, which William Penn concluded, fifty-six years afterwards, under the great elm tree, with the Indians at Shackamaxon."

This humane and Christian policy of peaceful negotiation and fair dealing with the Indians was inaugurated by Peter Minuit, eighteen years before William Penn was born. In further evidence of the purpose to establish the colony upon a firm foundation, a fort, faced with stone, was constructed at the southern end of the island. The interest of trade and of agriculture were encouraged with equal care. A plenty of grain was raised, and the meadows furnished grazing for herds of cattle. The Indians were offered fair prices for their furs, and soon this business reached the annual sum of 143,000 guilders. At one time Minuit built a six hundred-ton vessel and sent it to Holland, laden with valuable furs. He also cultivated friendly relations with the settlers in New England. He wrote to Governor



THE TREATY BETWEEN GOV. MINUIT AND THE ABORIGINES  
FOR THE SALE OF MANHATTAN ISLAND  
IN 1624



Bradford, of the New Plymouth colony, reminding him of the amity existing between the mother countries across the sea, and proposing commercial reciprocity as mutually advantageous. Bradford replied in a similar spirit, and expressed gratitude for the hospitality shown to the Pilgrim Fathers in Holland, for which he declared that "they and their children would be forever thankful."

But while temporal affairs were thus prospering, and the population growing by natural increase as well as by the arrival of new settlers, the higher spiritual interests of the people were not neglected. At first laymen called "Krankenbezoekers," or visitors of the sick, maintained the ordinances of worship, but early in 1628, Jonas Michaëlius, a pious and carefully trained clergyman, came over from Holland. He was full of zeal and good works, not only preaching in Dutch and French, but endeavoring to teach the gospel to the Indians in their native tongue. In the summer he established a church\* which has continued in unbroken succession to this day. It was organized according to the custom of the Reformed in Europe, with two elders. One of these was the honorable director himself, and the other was his brother-in-law, Jan Huyghen, both of whom had served as office bearers in the Dutch church and in the French at Wesel on the Rhine. At the first administration of the Lord's Supper full fifty Walloons and Dutch sat down at the table. Minuit is said to have erected the horse mill, the upper story of which was used as a place of worship until a church building was put up.

For about four years Minuit continued in office, commending religion by his own personal and official example, when, through circumstances for which he was in no way responsible, he was recalled to Holland. The difficulty arose from a sort of feudal system which the West India Company established in New Netherland. Certain wealthy persons called "patroons" were allowed to possess large tracts of land, provided they intro-

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\*Now known as the Collegiate Reformed Dutch Church of New York.

duced each at least fifty colonists who, for ten years, should be exempt from all customs and taxes, but could not leave the service of their feudal chief without his written consent. Meanwhile, the company reserved to itself the right to control all trade and manufactures. It was inevitable that trouble should arise between the company on one hand and the new colonial proprietaries on the other, since their interests would conflict. Of this Minit was the victim. "The upright man and faithful officer was ground as it were between the upper and nether millstones, and compelled to withdraw from New Netherland after six years of prosperous administration." It has been said of him: "His integrity as an officer seemed to raise up against him a host of enemies, and hence he was recalled."

But this was not the end of his career. In 1636 he was chosen by the government of Sweden to establish a colony on the west bank of the South River, as the Delaware was then called. Owing to a prolonged illness he did not set out till late in the autumn of 1637, and arrived in New Sweden in March, 1638. Here he organized a Christian government, dealt fairly with the Indians, and within three months put the settlement in a condition to repel any assault. Then he sailed to the West Indies to secure a valuable return cargo to old Sweden. He accomplished his object and was ready to return, when he accepted an invitation to visit a Dutch vessel, and, while enjoying the hospitalities of his host, a violent hurricane arose which drove all the vessels in the harbor of St. Christopher out to sea. Both of his own ships outrode the storm, but the Flying Deer, on which the governor was, was never heard of again.

Minit's influence remained behind him, and the legislature of Delaware appointed a memorial service to be held at Dover, on the 23rd of April, 1895. At this service the Rev. Dr. Cyrus Cort, of Wyoming, Del., the chaplain of the Senate, delivered an interesting address, from which most of the preceding sketch has been derived. It may be that Peter Minit shines by contrast with his successors in office, the incompetent Van Twiller, the cor-

rupt Kieft and the irascible and tyrannical Stuyvesant, but all the information attainable represents him as an intelligent and God-fearing man, with executive ability, and entirely incorruptible. His name should not be allowed to remain in obscurity, but be tenderly cherished as the first governor of New Netherland, a man not surpassed in wise administration of affairs by any of the long line of statesmen and patriots who, for the greater part of three centuries, have been the executives of the Empire state. "The glory of children are their fathers," the wise man tells us, and special pains should be taken not to let the memory of able and faithful men who adorned their high station perish from the earth.

TALBOT W. CHAMBERS.



FAC-SIMILE OF SIGNATURE OF PETER MINUIT

*The following is the inscription on the tablet erected in his memory in the Collegiate Church, Second Avenue and Seventh Street.*

TO THE GLORY OF GOD  
AND IN MEMORY

OF  
PETER MINUIT

FIRST DIRECTOR GENERAL OF NEW NETHERLAND.

A. D. 1620

AND THE FIRST ELDER OF THIS CHURCH.

A. D. 1628

AN INTELLIGENT AND GOD-FEARING MAN,  
WITH GREAT EXECUTIVE ABILITY, AND  
ENTIRELY INCORRUPTIBLE A MAN NOT  
SURPASSED IN WISE ADMINISTRATION OF  
AFFAIRS BY ANY OF THE LONG LINE OF  
STATESMEN AND PATRIOTS WHO, FOR  
THE GREATER PART OF THREE CENT-  
URIES HAVE BEEN THE EXECUTIVES  
OF THE EMPIRE STATE

"THE GLORY OF CHILDREN ARE THEIR  
FATHERS." "THIS SHALL BE WRITTEN  
FOR THE GENERATION TO COME."  
"TELL YE YOUR CHILDREN OF IT.  
AND LET YOUR CHILDREN TELL  
THEIR CHILDREN, AND THEIR CHILDREN  
ANOTHER GENERATION."

ERECTED A. D. 1900,  
BY A SUCCESSOR IN HIS ECCLESIASTICAL  
OFFICE, IN DEVOUT RECOGNITION  
OF THE TRUTH THAT, "A GOOD  
NAME IS RATHER TO BE CHOSEN  
THAN GREAT RICHES."





**Vastiaen Jansz Krol** (CROL)

THE FIRST RELIGIOUS TEACHER IN MANHATTAN.

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**The Church of Holland.**

A MISSIONARY CHURCH.



## II.

### **Bastiaen Jansz Krol (CROL)**

THE FIRST RELIGIOUS TEACHER IN MANHATTAN.

1624

*One of the group of illustrious men who founded both Church and State in the metropolis of the Western Hemisphere.*

Prepared for the Collegiate Church Year-Book, 1911, by  
Rev. Edward Tanjore Corwin, D.D.

Considerable new light has been thrown on the earliest religious services in Manhattan by the labors of Dr. Vos in his *Gedenkboek* or Memorial of the Classis of Amsterdam, published in 1903; and by Dr. Eekhoff in his researches about Krol, the first religious teacher in Manhattan, and their publication in 1910. Krol came here under the title of Comforter of the Sick. He was also the Deacon, chosen when the Church was organized in 1628, the other one being Peter Minuit. Not much has been known by us heretofore about the origin of the office of Comforter of the Sick. It was not mentioned in the Church Order of that day. Whence, then, did it originate? It is pleasant to be able at last to explain its origin.

Holland, as is well known, was a place of refuge for the oppressed of all kinds. Most of these refugees flocked to Amsterdam as the chief city. The Church of Amsterdam, consisting of twenty or more congregations under one Consistory, was the natural almoner of these religious refugees. But the ministers and deacons soon found themselves overwhelmed with work in attempting to provide for these multitudes of exiles; the ministers in giving proper spiritual oversight, and the deacons in providing for their physical necessities, although the liberality of the Church was great. It soon became obvious that additional means must be found to help in these benevolent works of consolation and charity. After considerable discussion a new office, styled, *Krankenbezoeker*, a visitor of the sick, or *Ziekentrooster*, a com-

forter of the sick, was instituted by the Classis. This was in 1593. In 1598 the Classis made the Consistory of the Church of Amsterdam its Committee Plenipotentiary to seek out proper persons for this office, to examine them as to their piety and knowledge of Scripture, to appoint them to their work and to report from time to time in Classis. The deacons were also increased in number.

But in 1598 another important event took place and another office was established, and the two were often subsequently combined. In telling of the origin of the Dutch mission churches in the East Indies and in America, Dr. Vos emphasizes the practical spirit of Dutch piety in establishing chaplaincies on shipboard and at the ports of destination. He also shows that these chaplaincies were first suggested, not by ecclesiastical authority, but by the merchant owners of the ships, who also offered to support the chaplains. We give his own statement in this matter:

"The birth-day of the Foreign Missions of our Church should be written in letters of gold, for it relates to Asia, Africa and America. That day was April 5, 1598. Domine Peter Plancius came into the [Amsterdam] Consistory on that day with the information of the work contemplated, and at the same time with an appeal to the Consistory for its co-operation. For, said he, the owners of the ships which were to sail to the Indies had informed him that they had requested and obtained from the Burgomasters, that some of the students who had studied at the city's expense, and who were willing to go, should accompany the ships in order to proclaim God's Word both on shipboard and at the ports of destination."

"Behold the beginnings! The great thought of love has found expression—the Company's care for the spiritual well-being of their sailors. But not only that. Also in the Indies the Gospel is to be preached, and all this is done voluntarily. An important principle has been adopted. The shipowners have asked the Consistory how it can officially help them. No charter

nor law obliged them to undertake such a work. Neither was the Consistory obliged to act by any human authority; for not a single regulation of any Synod or Classis had yet made mission work obligatory; but the Lord had impressed this duty upon these men. It was He who called both the shipowners and the Consistory into this work."

Dr. Vos then shows how this work was subsequently ratified by the States-General, and amendments were made to the charter of the Company requiring chaplains to be appointed. The same duty was implied in the charter of the West India Company, although not at first specifically expressed; but that it was so understood is evident from the fact that the same duty was actually performed by that Company, and when charter amendments were made a few years later establishing *Patroonships*, it was required that ministers and schoolmasters should be appointed in each locality, and until this could be accomplished *Comforters of the Sick* should be employed. For it was argued that inasmuch as the companies and *patroons* had governmental duties in the colonies committed to them, they must, like the State, foster religion and education.

But another step was now to be taken. Not only were students candidates for the ministry to be sought out and employed as chaplains, but in 1601 the Synod directed the Classis to seek out ministers to go as chaplains on the ships and to labor at the ports of destination. But not to delay matters while ministers were being sought, some of these *Comforters of the Sick* were allowed to be appointed at once for this work. These were soon divided into simple *Comforters* and *Public Exhorters*. The latter were allowed to expound the Scriptures, and in the East Indies in case of great necessity, perhaps in view of death, to baptize. Schoolmasters were also not infrequently appointed to become *Comforters* or *Exhorters*, and thus these two officers were often combined. And on account of the growing impor-

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See Vos' *Gedenkboek*, pages 183-185.

tance of the duties of these chaplains, comforters and schoolmasters, written calls began to be made upon them and written instructions given them as early as 1607. Regular Forms of Call and of Instructions were adopted by Classis in 1636.

The duties of the Chaplains and Exhorters were in general to edify believers by the usual church services; to seek to lead to the faith those who were yet strangers to it; to establish churches according to the usual method, so far as practicable; and to preach on water and land—by the way and at the port of destination. This duty of preaching on water and land is found in the calls of the American ministers.

It thus appears that these notes of the Consistory of Amsterdam, as the Committee of the Classis, are the source of considerable new information to us. For 58 years (1598-1656) did the Consistory perform these duties in reference to chaplains, comforters of the sick and schoolmasters; and in the light of these facts we are prepared to appreciate the position of the first Comforter of the Sick on Manhattan Island. This was Bastiaen Jansz. Krol. He was born in Amsterdam in 1595. He had been a worker in a kind of silk used in the decoration of beds. In 1623, the year in which the first colony for permanent settlement started, the Amsterdam Consistory inquired for a man to go to Manhattan as a religious teacher. Krol responded to this call and was examined on October 12, 1623. He received his charge with exhortations to fidelity on December 7, and sailed for his field of labor on January 25, 1624. No doubt he arrived by the first of April and began his services under the first Director, Cornelius J. May. His duties on shipboard and at the port of arrival were:

1. To offer the usual prayers every morning and evening, and also before and after meals.

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The Forms may be seen in the Ecclesiastical Records of New York, vol. i. 89-108.

2. When desired, or according to the necessities of the case, he was diligently to instruct the people and especially to teach and comfort the sick.

3. He was to admonish out of the Word of God such as had need of admonition, as well as all who desired such exhortations.

4. And at appointed times he was to read the Word of God to the people, and portions from the works of acknowledged teachers of religion of the Reformed Church or their sermons.

All this the Comforter of the Sick must do and at the same time maintain a pious deportment in order to establish the people in good speech and conduct. But they must not encroach upon the special duties of the ministry in reference to the sacraments. Their Call and Instructions must be signed by at least two ministers and an elder of the Amsterdam Consistory, and sealed with an ecclesiastical seal. Their compensation was about \$20 a month with a house.

Thus we learn that religious services were begun on Manhattan Island two years earlier than had been previously understood. Krol subsequently made several trips to Holland, and on the departure of the Director General Minuit in 1632, he was Director-General for thirteen months, until the arrival of Van Twiller. The last reference to him is in 1645.



FAC-SIMILE OF SIGNATURE OF BASTIAEN JANSZ KROL.

*The following is the inscription on the tablet erected in the  
Collegiate Church, Second Avenue and Seventh Street,  
in memory of these forerunners of the  
Christian faith.*

IN MEMORY OF  
THE KRANKENBEZOEKERS  
SEBASTIAN JANSEN KROL

AND  
JAN HUYCK  
OFFICERS OF THE ESTABLISHED  
CHURCH OF THE NETHERLANDS,  
WHO, A. D. 1626, CAME HITHER,  
IN ADVANCE OF THE FIRST MIN-  
ISTER, TO PERFORM THEIR  
SACRED OFFICE OF MINISTERING  
TO THE PEOPLE AND CONSOLING  
THE SICK.

"THE VOICE OF ONE CRYING IN THE WIL-  
DERNESS."

"BEHOLD THE LAMB OF GOD WHICH  
TAKETH AWAY THE SIN OF THE  
WORLD."

"COMFORT YE, COMFORT YE MY  
PEOPLE."

"I WAS SICK, AND YE VISITED ME."

GRATEFULLY ERECTED BY ONE,  
HIMSELF ORDAINED TO THE OF-  
FICE OF RELIEVING THE POOR,  
"NOT ONLY WITH EXTERNAL GIFTS,  
BUT WITH COMFORTABLE WORDS  
OF SCRIPTURE." A. D. 1900.

Since the erection of this tablet further searches have re-  
vealed the fact that the arrival of these Krankenbezoekers was  
in 1624 instead of 1626.



## **The Church of Holland**

### **A MISSIONARY CHURCH.**

The following is an extract from an article on the Church of Holland, a Missionary Church written also by the Rev. Edward Tanjore Corwin, D.D., and published in the Collegiate Church Year Book of 1903.

[These widespread efforts of the early Church in proclaiming the Gospel are truly Apostolic in their character and constitute a ready response to the words of our Lord as recorded in Matthew XXVII: 19-20 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."]

The earliest Protestant missions of modern times were those of the Church of Holland. The merchants of the United Provinces were enterprising and the navigators full of courage. The East India Company was formed in 1602 and the West India Company in 1621, and these furnished the facilities for missionary undertakings. They at once established commercial colonies at many points, both in the Old World and in the New. The Companies, the Government of Holland and the Church cordially co-operated to supply these settlements with Christian ministers, and these were always urged, not to neglect the natives, but to try to Christianize them. These ministers were not merely chaplains to the colony, but they generally organized churches, with regularly constituted consistories, which became centers from which the light of the Gospel was diffused over a considerable territory round about.

The classis of Amsterdam had a Committee on Foreign Affairs which carried on correspondence with all the churches or mission fields abroad. They reported monthly the letters received, and were instructed what answers to return. The labors of this committee were very onerous. Letters came to them not only in Dutch, but in Portuguese, French, and at a later time also

in German and English. At first this general correspondence was all included under the general head of "Indian Affairs," whether relating to Asia, Africa or America. Subsequently they were differentiated into East Indies, West Indies and the Cape of Good Hope, and still later into more minute divisions.

Soon after 1620 the East India Company were supporting ministers in Ceylon, Sumatra, Java, Amboyna, in the islands of Banda, in Coromandel, Surat, China, Formosa, Siam and Japan. In all these countries churches and school houses were soon built. The Bible was translated in part, for the use of the Tamils of Ceylon and India. Versions were also made in Chinese and Malay of portions of the Scriptures for the people speaking those tongues. The Gospel was proclaimed to thousands of those who had never heard it before. In the Province of Jaffa alone, in Ceylon, there were thirty-four churches for the use of the native population, and ultimately a theological seminary was there established, the reports of which are quite regularly found in the Minutes of the Classis of Amsterdam. Sixteen thousand native children are said to have attended the schools. Thousands of natives in Ceylon, in Batavia, in Formosa, were baptized and received under instruction upon their acceptance of Christianity. During the first century of the Dutch in the East Indies about 336 ministers labored in those regions. When the English conquered Hindustan and Ceylon, the English East India Company was opposed to missions, and the work was greatly hampered, if not entirely destroyed.

The Dutch also secured special privileges of trading from the Russian and Turkish empires, and they, accordingly, established commercial colonies at Moscow, Archangel and St. Petersburg, in Russia; and at Constantinople, Aleppo, Smyrna and other places in the Levant. And it is a remarkable circumstance that consistories and regular church organizations were formed in each of these cities, even in the capital of the Turkish Empire, and regular reports were sent to the Classis of Amsterdam. Dr. Von Scheltema, pastor of the Dutch Church of Austin Friars, in

London, informed the writer that the Dutch Church in Smyrna, started more than two centuries ago, continues to this day, and that the London Dutch Church still bears one-fourth of the expense of its support.

The Church of Holland, also, through its West India Company, planted colonies on all the shores of the Atlantic Ocean. We can only mention their colonies and churches at the Cape of Good Hope, and at d'Elmina in Guinea, at which latter place our own Everardus Bogardus labored before coming to New Amsterdam. But they also established churches in Brazil, where by 1650 two Classes and a Synod were organized, and at Surinam or Dutch Guiana, where there were churches enough to form a Coetus by 1700; and on Curacoa, and in many of the West India islands, as St. Johns, St. Thomas, St. Croix, etc. Constant efforts were made in all these fields to Christianize the natives and the slaves. Domine De Ronde, afterward of New York, prepared a catechism in Negro-English. Elaborate plans of labor among the natives were drawn up, and approved by the Classis of Amsterdam, and put in operation in connection with "The Surinam Society" at Amsterdam.

The planting of Dutch churches in the Middle States of our own country is sufficiently familiar. About 100 Dutch churches had been formed in these States before the American Revolution, and about half as many German churches, all under the care of the Synods of Holland. The American ministers often allude to the sad condition of the American Indians, and special efforts were often made to reach them. This work was especially carried on at Albany and along the Mohawk. Megapolensis and Freeman and Dellijs and Lydius, and Peter Van Driessen were especially famous in these operations. Portions of Scripture and other books were translated into Mohawk, and many Indians were received into the churches of Albany and Schenectady. Also Domine Weiss, while settled on the Mohawk, labored for the Indians, wrote a book describing them and their customs, and with it sent two paintings of Indians to Holland.



III.

*Domine Jonas Michaëlius*

THE FIRST MINISTER OF THE DUTCH REFORMED CHURCH  
IN NORTH AMERICA.



III.

**Domine Jonas Michaëlius**

THE FIRST MINISTER OF THE DUTCH REFORMED CHURCH  
IN NORTH AMERICA.

*One of the group of illustrious men who founded both Church  
and State in the metropolis of the Western Hemisphere.*

[The following account of Domine Michaëlius was written by the Honorable Henry C. Murphy in 1858 and was published in the *Collections of the New York Historical Society*, in 1880, together with a translation of the letter of Michaëlius written at Manhatas to the Classis of Amsterdam on August 11, 1628, recounting the organization of the Church. As this letter constitutes a sort of ecclesiastical charter of the Church, its translation is of special interest to those attached to the Church by ancestral ties or by bonds of affection.

The original letter is in possession of the New York Public Library and a facsimile of it together with its translation was published in the Collegiate Year Book of 1896.] A copy of this interesting letter also follows:

There has just appeared in the *Kerk-historisch Archief*, a work published periodically at Amsterdam, one of those interesting fragments which the researches of the curious into the history of the settlement of the United States are constantly bringing, for the first time, to light. It is a letter of Jonas Michaëlius, who may now be called the first Minister of the Dutch Reformed Church in the United States, written at Manhatas, in New Netherland, on the 11th of August, 1628, and communicated to the work above mentioned, with such notices of the life of the writer as existing materials permit, by Mr. J. J. Bodel Nijenhuis; who deserves well of Americans, and especially of New Yorkers, for the zeal which prompted him to rescue this waif from oblivion, and for the industry which he has exhibited in collecting as far as possible the events in the life of the missionary. We are now carried back five years earlier in the history of the regular ministration of the Gospel in New York, and are enabled to add one more to the list of clergymen of the Dutch Reformed Church in America; one who, by his attainments and his holy zeal, as well as the high respect with which he was regarded by his learned brethren in Hol-

land, is not unworthy to take his place at the head of the roll of that learned and pious body.

This letter is addressed to Dom. Adrianus Smoutius, Minister of the Dutch Reformed Church at Amsterdam. It was found among the papers of the late Jacobus Koning, Clerk of the Fourth Judicial District of Amsterdam. Further than this its history is unknown; but as Mr. Bodel Nijenhuis justly observes, it is undoubtedly to the importance of its contents that we are indebted for its preservation. Of the author, however, some few incidents interesting both as connected with his life and confirmatory of the claim now established in his behalf, have been discovered. They serve to excite our wonder that no intimation of his ministry and residence at New Amsterdam has ever before been given. From the researches of Mr. Bodel Nijenhuis we learn that Jonas Michaëlius was born in the year 1577\* in North Holland, and was educated contemporaneously with Jacob Cats and Ger. Joh. Vossius, at the celebrated University of Leyden, in which, as appears by his records, he was entered as a student of divinity on the 9th of September, 1600. He was settled as minister at Nieuwbokswoude, in North Holland, in 1612, and two years later at Hem, in the same neighborhood. In 1624 he was, on the conquest of St. Salvador from the Portuguese to the Dutch arms by Peter Heyn in that year, established as a minister there; but on the recovery of that place by the Portuguese in the following year, he left for Guinea and became the minister of the fort there, then recently taken from the Portuguese. He returned to Holland in 1627, and in January following, as his letter states, embarked with his wife and three children for New Netherland. He was then over fifty years of age. How long after writing his letter he remained in New Netherland is not known.† He appears, however, in 1637 and 1638 to have been again in Amsterdam, when he was requested by the Classis of Amsterdam to return as minister to New Netherland. This he consented to do, and the Classis directed an application to be made to the West India Company to send him out. This was refused after some months' delay for reasons which do not appear. Whether his advanced age, or the additional expense which the company would incur, or what other reason caused the rejection of the application is not known; the confidence which he had of the classis of Amsterdam shows it must have been some special reason not affecting his standing as a minister.

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\*Recent researches indicate that Michaëlius was born in 1584.

† During the year 1910, it was discovered that in the year 1632, he reported to the Consistory (not Classis) of Amsterdam, his return from North America.



*Letter of Domine Jonas Michaëlius to Domine Adrianus Smoutius, dated at Manhattan, 11 August, 1628. Translated from the Dutch.*

[TRANSLATION]

DE VREDE CHRISTI.—The Peace of Christ to You.

REVEREND SIR, WELL BELOVED BROTHER IN CHRIST, KIND FRIEND!

The favorable opportunity which now presents itself of writing to your Reverence I cannot let pass, without embracing it, according to my promise. And I first unburden myself in this communication of a sorrowful circumstance. It pleased the Lord, seven weeks after we arrived in this country, to take from me my good partner, who was to me, for more than sixteen years, a virtuous, faithful, and altogether amiable yoke-fellow; and I now find myself with three children very much discommoded, without her society and assistance. But what have I to say? The Lord Himself has done this, against whom no one can oppose himself. And why should I wish to, knowing that all things must work together for good to them that love God. I hope therefore to bear my cross patiently, and by the grace and help of the Lord, not to let the courage fail me which in my duties here I so especially need.

The voyage was long, namely, from the 24th of January till the 7th of April, when we first set foot upon land. Of storm and tempest which fell hard upon the good wife and children, though they bore it better as regards sea-sickness and fear than I had expected, we had no lack, particularly in the vicinity of the Bermudas and the rough coasts of this country. Our fare in the ship was very poor and scanty, so that my blessed wife and children, not eating with us in the cabin, on account of the little room in it, had a worse lot than the sailors themselves; and that by reason of a wicked cook who annoyed them in every way; but especially by reason of the captain himself, who, although I frequently complained of it in the most courteous manner, did not concern himself in the least about correcting the rascal; nor did he, even when they were all sick, give them anything which could do them any good, although there was enough in the ship; as he himself knew very well where to find it in order, out of meal times, to fill his own stomach. All the relief which he gave us, consisted merely in liberal promises, with a drunken head, upon which nothing followed when he was sober but a sour face, and he raved at the officers and kept himself constantly to the wine, both at sea and especially here while lying in the (Hudson) River; so that he navigated the ship daily with a wet sail and an empty head, seldom coming ashore to the Council and never to Divine service. We bore all with silence on

board the ship; but it grieves me, when I think of it, on account of my wife; the more, because she was in such a physical state as she was—believing herself to be in a delicate condition—and the time so short which she had yet to live. On my first voyage\* I roamed about with him a great deal, even lodged in the same hut, but never knew that he was such a brute and drunkard. But he was then under the direction of Mr. Lam, and now he had the chief command himself. I have also written to Mr. Godyn about it, considering it necessary that it should be known.

Our coming here was agreeable to all, and I hope, by the grace of the Lord, that my services will not be unfruitful. The people, for the most part, are rather rough, and unrestrained, but I find in most all of them both love and respect towards me; two things with which hitherto the Lord has everywhere graciously blessed my labors, and which in our calling, as your Reverence well knows and finds, are especially desirable, in order to make [our ministry] fruitful.

From the beginning we established the form of a church (*gemeente*); and as Brother Bastiaen Crol† very seldom comes down from Fort Orange, because the directorship of that fort and the trade there is committed to him, it has been thought best to choose two elders for my assistance and for the proper consideration of all such ecclesiastical matters as might occur, intending the coming year, if the Lord permit, to let one of them retire, and to choose another in his place from a double number first lawfully proposed to the congregation. One of those whom we have now chosen is the Honorable Director himself, and the other is the store-keeper of the company, Jan Huyghen, his brother-in-law, persons of very good character, as far as I have been able to learn, having both been formerly in office in the Church, the one as deacon, and the other as elder in the Dutch and French churches, respectively, at Wesel.‡

At the first administration of the Lord's Supper which was observed, not without great joy and comfort to many, we had fully fifty communicants—Walloons and Dutch; of whom, a portion made their first confession of faith before us, and others exhibited their church certificates. Others had forgotten to bring their certificates with them, not thinking that a church would be formed and established here; and some, who brought them, had lost them unfortunately in a general conflagration, but they were admitted upon the satisfactory testimony of others to whom

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\*To Brazil.

†He had formerly (in 1626) been one of the "*Krank-besoeckers*," or *consolers of the sick*, at Manhattan, whence he was sent to Fort Orange as Vice-Director.

‡Peter Minuit was the Director; Jan Huyghen, his brother-in-law, was probably the "*Jan Huyck*," who was the colleague of Crol, as *Krank-besoecker*, at Manhattan, in 1626.

they were known, and also upon their daily good deportment, since we cannot observe strictly all the usual formalities in making a beginning under such circumstances.

We administer the Holy Sacrament of the Lord once in four months, provisionally, until a larger number of people shall otherwise require. The Walloons and French have no service on Sundays, otherwise than in the Dutch language, for those who understand no Dutch are very few. A portion of the Walloons are going back to the Fatherland, either because their years here are expired, or else because some are not very serviceable to the company. Some of them live far away and could not well come in time of heavy rain and storm, so that it is not advisable to appoint any special service in French for so small a number, and that upon an uncertainty. Nevertheless, the Lord's Supper was administered to them in the French language, and according to the French mode, with a discourse preceding, which I had before me in writing, as I could not trust myself extemporaneously. If in this and in other matters your Reverence and the Honorable Brethren of the Consistory,\* who have special superintendence over us here deem it necessary to administer to us any correction, instruction or good advice it will be agreeable to us and we will thank your Reverence therefor; since we must have no other object than the glory of God in the building up of His kingdom and the salvation of many souls. I keep myself as far as practicable within the pale of my calling, wherein I find myself sufficiently occupied. And, although our small Consistory embraces at the most—when Brother Crol is down here—not more than four persons, all of whom, myself alone excepted, have also public business to attend to, I still hope to separate carefully the ecclesiastical from the civil matters which occur, so that each one will be occupied with his own subject. And, though many things are *mixti generis*, and political and ecclesiastical persons can greatly assist each other, nevertheless the matters and offices belonging together must not be mixed but kept separate, in order to prevent all confusion and disorder. As the council of this place consists of good people who are, however, for the most part simple and have little experience in public affairs, I should have little objection to serve them in any serious or dubious affair with good advice, provided I considered myself capable and my advice should be asked; in which case I suppose that I would not do amiss or be suspected by any one of being a *πολυπράγμων* or *άλλοτριεπιδηροπος*.

In my opinion it is very expedient that the Honorable Directors of this place should furnish plain and precise instructions to their Governors that they may distinctly know how to conduct themselves in all

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\*Named at the end of the letter.

possible public difficulties and events; and also that I should have all such Acta Synodalia, as are adopted in the Synods of Holland, both the special ones relating to this region, and those which are provincial and national, in relation to ecclesiastical points of difficulty, or at least such of them as in the judgment of the Honorable Brethren at Amsterdam would be most likely to be of service to us here. In the meantime, I hope matters will go well here, if only on both sides we do our best in all sincerity and honest zeal; whereto I have from the first entirely devoted myself, and wherein I have also hitherto, by the grace of God, had no just cause to complain of any one. And if any dubious matters of importance happen to me, and especially if they will admit of any delay, I shall be guided by the good and prudent advice of the Honorable Brethren, to whom I have already wholly commended myself.

As to the natives of this country, I find them entirely savage and wild, strangers to all decency, yea, uncivil and stupid as garden poles, proficient in all wickedness and godlessness; devilish men, who serve nobody but the devil, that is, the spirit, which, in their language, they call *Menetto*; under which title they comprehend everything that is subtle and crafty and beyond human skill and power. They have so much witchcraft, divination, sorcery, and wicked tricks, that they cannot be held in by any bands or locks. They are as thievish and treacherous as they are tall; and in cruelty they are altogether inhuman, more than barbarous, far exceeding the Africans. I have written concerning these things to several persons elsewhere, not doubting that Brother Crol will have written sufficient to your Reverence, or to the Honorable Directors; as also of the base treachery, and the murders which the Mohicans, at the upper part of this river, had planned against Fort Orange, but by the gracious interposition of the Lord, for our good—who, when it pleases Him, knows how to pour, unexpectedly, natural impulses into these unnatural men, in order to prevent them—they did not succeed. How these people can best be led to the true knowledge of God and of the Mediator Christ, is hard to say. I cannot myself wonder enough who it is that has imposed so much upon your Reverence and many others in the Fatherland, concerning the docility of these people and their good nature, the proper *principia religionis* and *vestigia legis naturae* which should be among them; in whom I have as yet been able to discover hardly a single good point, except that they do not speak so jeeringly and so scoffingly of the godlike and glorious majesty of their Creator as the Africans dare to do. But it is because they have no certain knowledge of Him, or scarcely any. If we speak to them of God, it appears to them like a dream; and we are compelled to speak of Him, not under the name of *Menetto*, whom they know and

serve—for that would be blasphemy—but of one great, yea, most high, Sackiema; by which name they—living without a king—call him who has the command over several hundred among them, and who by our people are called Sackmakers; and as the people listen, some will begin to mutter and shake their heads as if it were a silly fable, and others in order to express regard and friendship for such a proposition, will say *orith*, that is, *good*. Now, by what means are we to make a salutary breach for the salvation of this people? I take the liberty on this point of enlarging somewhat to your Reverence.

Their language, which is the first thing to be employed with them, methinks is entirely peculiar. Many of our common people call it an easy language, which is soon learned, but I am of a contrary opinion. For those who can understand their words to some extent and repeat them, fail greatly in the pronunciation, and speak a broken language, like the language of Ashdod. For these people have difficult aspirates and many guttural letters, which are formed more in the throat than by the mouth, teeth and lips, to which our people are not accustomed, and making a bold stroke at which they imagine that they have accomplished something wonderful. It is true one can learn as much as is sufficient for the purposes of trading, but this occurs almost as much by signs with the thumb and fingers as by speaking, but this can not be done in religious matters. It also seems to us that they rather design to conceal their language from us than to properly communicate it, except in things which happen in daily trade; saying that it is sufficient for us to understand them in that; and then they speak only half sentences, shortened words, and frequently call out a dozen things and even more, and all things which have only a rude resemblance to each other, they frequently call by the same name. In truth it is a made-up, childish language; so that even those who can best of all speak with the savages, and get along well in trade, are nevertheless wholly in the dark and bewildered when they hear the savages talking among themselves.

It would be well then to leave the parents as they are, and begin with the children who are still young. So be it. But they ought in youth to be separated from their parents; yea, from their whole nation. For, without this, they would forthwith be as much accustomed as their parents to heathenish tricks and deviltries, which are kneaded naturally in their hearts by themselves through a just judgment of God; so that having once, by habit, obtained deep root, they would with great difficulty be emancipated therefrom. But this separation is hard to effect, for the parents have a strong affection for their children, and are very loth to part with them; and, when they are separated from them, as we have already had

proof, the parents are never contented, but take them away stealthily, or induce them to run away. Nevertheless, although it would be attended with some expense, we ought, by means of presents and promises, to obtain the children with the gratitude and consent of the parents; in order to place them under the instruction of some experienced and goodly school-master, where they may be instructed not only to speak, read, and write in our language, but also especially in the fundamentals of our Christian religion, and where, besides, they will see nothing but the good example of virtuous living; but they must sometimes speak their native tongue among themselves, in order not to forget it, as being evidently a principal means of spreading the knowledge of religion through the whole nation. In the meantime we should not forget to beseech the Lord, with ardent and continual prayers, for His blessing, who can make things which are unseen suddenly and opportunely to appear; who gives life to the dead; calls that which is not as though it were; and being rich in mercy has pity on whom He will; as He has compassionated us to be His people, when before we were not compassionated and were not His people, and has washed us clean, sanctified us and justified us, when we were covered with all manner of corruption, calling us to the blessed knowledge of His Son, and from the power of darkness to His marvellous light. And this I regard so much the more necessary as the wrath and curse of God, resting upon this miserable people is found to be the heavier. Perchance God may to that end have mercy upon them, that the fulness of the heathen may be gradually brought in and the salvation of our God may be here also seen among these wild and savage men. I hope to keep a watchful eye over these people, and to learn as much of their language as will be practicable, and to seek better opportunities for their instruction than hitherto it has been possible to find.

As to what concerns myself and my household: I find myself by the loss of my good and helpful partner very much hindered and distressed—for my two little daughters are yet small; maid servants are not here to be had, at least none whom they advise me to take; and the Angola slaves are thievish, lazy, and useless trash. The young man whom I took with me, I discharged after Whitsuntide, for the reason that I could not employ him out-of-doors at any working of the land, and in-doors he was a burden to me instead of an assistance. He is now elsewhere at service among the farmers.

The promise which the Honorable Directors of the Company had made me of some acres or surveyed lands for me to make myself a home, instead of a free table which otherwise belonged to me, is void and useless. For their Honors well knew that there are no horses, cows, or

laborers to be obtained here for money. Every one is short in these particulars and wants more. I should not mind the expense if the opportunity only offered, for the sake of our own comfort, although there were no profit in it (the Honorable Directors nevertheless remaining indebted to me for as much as the value of a free table), for refreshment of butter, milk, etc., cannot be here obtained; though some is indeed sold at a very high price, for those who bring it in or bespeak it are jealous of each other. So I shall be compelled to pass through the winter without butter and other necessities, which the ships do not bring with them to be sold here. The rations, which are given out and charged for high enough, are all hard, stale food, as they are used to on board ship, and frequently not very good, and even so one cannot obtain as much as he desires. I began to get considerable strength by the grace of the Lord, but in consequence of this hard fare of beans and gray peas, which are hard enough, barley, stock-fish, etc., without much change, I cannot fully recuperate as I otherwise would. The summer yields something, but what of that for any one who has no strength? The savages also bring some things, but one who has no wares, such as knives, beads and the like or seewan, cannot come to any terms with them. Though the people trade such things for proper wares, I know not whether it is permitted by the laws of the Company. I have now ordered from Holland most all necessities; but expect to pass through the winter with hard and scanty food.

The country yields many good things for the support of life, but they are all too unfit and wild to be gathered. Better regulations should be established, as doubtless will gradually be the case, so that people who have the knowledge and implements for seeking out all kinds of things in their season shall secure and gather them. In the meanwhile, I wish the Honorable Directors to be courteously enquired of, how I can have the opportunity to possess a portion of land, and at my own expense to support myself upon it. For as long as there is no more accommodation to be obtained here from the country people, I shall be compelled to order everything from the Fatherland at great expense and with much risk and trouble, or else live here upon these poor and hard rations alone, which would badly suit me and my children. We want ten or twelve farmers with horses, cows and laborers in proportion, to furnish us with bread and fresh butter, milk and cheese. There are convenient places which can be easily protected and very suitable, which can be bought from the savages for trifling toys, or could be occupied without risk, because we have more than enough shares which have never been cleared but have been always reserved for that purpose. The business of furs is dull on account of a new war of the *Maechibaey*s [Mohawks] against the Mohicans at the

upper end of this river. There have occurred cruel murders on both sides. The Mohicans have fled and their lands are unoccupied and are very fertile and pleasant. It grieves us that there are no people, and that there is no regulation of the Honorable Directors to occupy the same. They fell much wood here to carry to the Fatherland, but the vessels are too few to take much of it. They are making a windmill to saw the wood and we also have a grist mill. They bake brick here, but it is very poor. There is good material for burning lime, namely, oyster shells, in large quantities. The burning of potash has not succeeded; the master and his laborers are all greatly disappointed. We are busy now in building a fort of good quarry stone, which is to be found not far from here in abundance. May the Lord only build and watch over our walls. There is good opportunity for making salt, for there are convenient places, the water is salt enough, and there is no want of heat in summer. Besides, as to the waters, both of the sea and rivers, they yield all kinds of fish; and as to the land, it abounds in all kinds of game, wild and in the groves, with vegetables, fruits, roots, herbs and plants, both for eating and medicinal purposes; and with which wonderful cures can be effected, which it would take too long to tell, nor could I do justice to the tale. Your Reverence has already obtained some knowledge thereof and will be able to obtain from others further information. The country is good and pleasant, the climate is healthy, notwithstanding the sudden changes of cold and heat. The sun is very warm, the winter is strong and severe and continues fully as long as in our country. The best remedy is not to spare the wood, of which there is enough, and to cover one's self with rough skins, which can also easily be obtained.

The harvest, God be praised, is in the barns, and is larger than ever before. There had been more work put on it than before. The ground is fertile enough to reward labor, but they must clear it well, and till it just as our lands require. Until now there has been distress because many people were not very industrious, and also did not obtain proper sustenance for want of bread and other necessities. But affairs are beginning to put on a better appearance, if only the (Directors) will send out good laborers and exercise all care that they be maintained as well as possible with what this country produces.

I had promised (to write) to the Honorable Brethren, Rudolphus Petri, Joannes Sylvius and Domine Cloppenburg, who, with your Reverence, were charged with the superintendence of these regions(\*) ; but as

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(\*) Mr. Bodel Nijenhuis states that it was so committed to some of the ministers of Amsterdam by the Synod of North Holland; and the ministers above mentioned were all at that time active ministers at Amsterdam, where Sylvius and Triglandius had been since 1610, Petri since 1612, and Cloppenburg since 1621.



this, would take long and the time is short, and my occupations at the present time many, will your Reverence be pleased to give my friendly and kind regards to their Reverences, and to excuse me, on condition that I remain their debtor to fulfill my promise—God willing—the next time. Will you, also, give my sincere respects to the Reverend Domine Triglandius, and to all the Brethren of the Consistory besides, to all of whom I have not thought it necessary to write particularly at this time, as they are made by me participants in these tidings, and are content to be fed from the hand of your Reverence. If it shall be convenient for your Reverence or any of the Reverend Brethren to write to me a letter concerning matters which might be important in any degree to me, it would be very interesting to me, living here in a wild country without any society of our order, and would be a spur to write more assiduously to the Reverend Brethren concerning what may happen here. And especially do not forget my hearty salutation to the beloved wife and brother-in-law of your Reverence, who have shown me nothing but friendship and kindness above my deserts. If there is anything in which I can in return serve or gratify your Reverence, I shall be glad to do so, and shall not be delinquent in anything. Concluding then herewith, and commending myself in your Reverence's favor and to your holy prayers to the Lord.

Reverend and learned Sir, Beloved Brother in Christ, and Kind Friend:

Heartily commending your Reverence and all of you to Almighty God to continued health and prosperity, and to eternal salvation, by His Grace.

From the island of Manhatus in New Netherland, this 11th day of August, Anno 1628, by me, your Reverence's very obedient servant in Christ.

JONAS MICHAËLIUS.

*(Endorsed.)* The honorable, learned and pious Mr. Adrian Smoutius, faithful minister of the holy gospel of Christ in his Church, dwelling upon the Heerengracht, not far from the house of the West India Company, Amsterdam. By a friend whom God preserve.

*(SEALED with a wafered signet not discernible).*

*The following is the inscription on the tablet erected in his memory in the Collegiate Church, Second Avenue and Seventh Street, this city.*

TO THE GLORY OF GOD  
AND IN MEMORY OF  
THE REVEREND  
JONAS MICHAELIUS  
THE FIRST MINISTER OF  
THE DUTCH REFORMED CHURCH IN AMERICA.  
WHO, A. D. 1626, ORGANIZED, IN NEW  
AMSTERDAM, THIS CHURCH, WHEN "FULL  
FIFTY COMMUNICANTS RECEIVED THE LORD'S  
SUPPER--NOT WITHOUT JOY AND COMFORT  
TO MANY "  
FROM THIS BEGINNING OF THE GOSPEL OF  
JESUS CHRIST THE SON OF GOD," THIS CHURCH  
HAS "CONTINUED STEADFASTLY IN THE  
APOSTLES DOCTRINE AND FELLOWSHIP, AND  
IN BREAKING OF BREAD, AND IN PRAYERS."  
" MID TOIL AND TRIBULATION  
AND TUMULT OF HER WAR,  
SHE WAITS THE CONSUMMATION  
OF PEACE FOR EVERMORE:  
TILL WITH THE VISION  
GLORIOUS  
HER LONGING EYES ARE BLEST.  
AND THE GREAT CHURCH  
VICTORIOUS,  
SHALL BE THE CHURCH AT REST "  
ERECTED A. D. 1800.

IV.

**A Sunday Morning depicted at the Church  
of St. Nicholas in the Early History  
of the City.**

(THE CHURCH IN THE FORT ERECTED A.D. 1642.)

EXTRACT FROM AN ADDRESS BY THE LATE JAMES W. GERARD BEFORE THE  
HISTORICAL SOCIETY IN 1874, ON THE OLD STREETS OF  
NEW YORK UNDER THE DUTCH.

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**Public Worship in Colonial Days.**



IV.

**A Sunday Morning depicted at the Church of  
St. Nicholas in the Early History  
of the City.**

(THE CHURCH IN THE FORT ERECTED A.D. 1642.)

Extract from an address by the late James W. Gerard before the Historical Society in 1874 on The Old Streets of New York Under the Dutch.

We may present to ourselves, for a moment, a picture of a congregation of our New Amsterdam predecessors, gathered together for a morning service in the church in the old fort; Jan Gillisen, the *klink*, or bell-ringer, is lustily pulling at the sonorous little Spanish bell, captured by the Dutch fleet from Porto Rico, whose sounds roll gently o'er hill and meadow, and reach the settlements on the Long Island shore. The morning sun is shining brightly over the bay, which glistens through the trees that are scattered over the verdant field that rolls between the bay and the fort, while the cottages, with their high-peaked roofs, and the wind-mill by the fort, and a few sheep grazing in the distance, give a varied aspect to the peaceful scene. All labor has ceased, the song even of birds seems hushed; and the calm repose of the Sabbath seems to pervade the very air, and give to Nature an additional serenity and repose. The neatly-clad people, in family groups, slowly and sedately wend their way through road and rural lane to the house of worship—some on foot, others on horseback, or in vehicles, some landing in boats from distant settlements or neighboring farms on either river.

Nicassius de Sille, the city "*Schout*," accompanied by Hendrick Van Bommel, the town crier, is going his rounds to see that all is quiet and conformed to the sacredness of the day; to keep the lazy Indians and negroes from fighting or gaming, and the tapsters from selling liquor. In front, and on the side of the fort, is a concourse of wagons and horses; some animals let loose to graze on the hillside that ran towards the water; others drinking from the trough supplied by the well before the fort; others cared for by the negro slave boys, who, proud of their charge, walk them to and fro, and occasionally take a sly ride from a complaisant animal.

Now, preceded by old Claes Van Elsland, the Marshal of the Council (who also fulfilled the functions of sexton and dog-whipper), and

marching between the bowing people up the aisle, we behold him whose presence represents the "High and Mighty Lords, the States-General of the United Netherlands, His Highness of Orange, and the Noble Lords the Managers of the privileged West India Company"—no less a personage, in fact, walking with a cane, sturdy and erect, in spite of his wooden leg, than his Excellency *De Heer Directeur Generaal Petrus Stuyvesant*, Governor of Nieuw Nederland, accompanied by his wife, the lady Judith, walking stately and prim, as becomes her position as wife of the great Director; and by her side old Dr. Johannes de la Montagnie, ex-Councillor, and now Vice-Director at Fort Orange (Albany), who has come down on a visit to talk about state affairs.

Following the Governor is the provincial secretary, Cornelius Van Ruyven, and his wife, Hildegonde, a daughter of Domine Megapolensis; and here are the "most worshipful, most prudent, and very discreet," their mightiness the Burgomasters and Schepens of New Amsterdam, answering to what are now the mayor, aldermen and common councilmen. Preceding them to their official pew, with their velvet cushions brought from the Stad Huys, or City Hall, is old Matthew de Vos, the Town Marshal.

Walking in portly dignity are the Burgomasters, Oloff Stevenson Van Cortlandt and Paulus Leedersen Vandiegrist; and the most worshipful Schepens, Cornelius Steenwyck, Johannes de Peyster, Peter Wolfersen Van Couwenhoven, Isaac de Foreest and Jacob Strycker.

Following them we observe Allard Anthony and Isaac Bedlow, the prosperous traders; and Johannes de Witt, the miller and flour merchant; and Dr. Hans Kierstede, with his wife Sara, who was a daughter of Mrs. Anneke Jans Bogardus. And here is Madame Cornelia de Peyster, wife of the Schepen, with her golden-clasped psalm-book hanging from her arms by its golden chain; and the wealthy fur trader, Peter Rudolphus de Vries, and Margareta Hardenbrook, his bride, who four years later, married the lively young carpenter, Frederick Phillipse, he, who a few years later became also Lord of Phillipse Manor, on the Hudson, by the Pocantico creek or Mill river, just above Tarrytown. And there was the great English merchant, John Dervall, and his handsome wife, Katherina, the daughter of Burgomaster Oloff Stevenson Van Cortlandt, which lady, in after time, also became a wife of and brought a large fortune to the same lucky Mr. Frederick Phillipse, who then sat humbly in the back benches, little dreaming of the good fortune that was awaiting him by his marriage with the neighboring two rich widows. And here is the substantial merchant, Jeromimus Ebbing, and the widow de Hüller, to whom he was betrothed, daughter of old Johannes de Laet, one of the original proprietors of Rensselaerswyck; and Madame Margareta de Riemer, for-

merly Gravenraedt, just married to Schepen Cornelius Steenwyck; and Mrs. Catherine de Boogh Beekman, daughter of Captain de Boogh, then running the smartest craft on the river, which Mrs. Catherine was married to Wilhelmus Beekman, Director on South river. And here is the widow of the late Secretary, Cornelius Van Tienhoven, whose hat and cane had been found in the North river, which was the last seen of the most unpopular man in Nieuw Amsterdam.

Now enters Mrs. Elizabeth Backer, formerly Van Es, the great fur trader on the Heer-graef, followed by her little slave boy, Toby, carrying her New Testament with silver clasps.

And here, also, is the young baronet, Sir Henry Moody, son of Lady Deborah Moody from "*Gravesende*," she who left the Massachusetts colony because of her view on infant baptism, and who had twice defended her house against savages in the troublous times.

And come also to hear the Domine are some of the Van Curlers and Gerritsens and Wolfertsens and Stryckers, from New Amersfoordt (Flatlands); and the Snedekors and Elbertsens and Van Hattems, from "*Vlackebosh*" or *Midwout* (Flatbush); and old Lubbertsen Vanderbeck from *Breuckelen*; and Rapljes and Duryees and Cershous, from the *Waalbogh*.

And then follow the rest of the good citizens of the place, both those of the great and the small citizenship, the "Groote Burgerrecht" and the "Kleine Burgerrecht"—Dirck Van Schelluyne the notary, Vanderspiegle the baker, whose two little girls subsequently married, one a DeForeest, and the other Rip Van Dam, the Colonial Lieutenant Governor; and burly Burger Jorisen, the patriotic blacksmith from Hanover Square, the last man, five years later, to advocate resistance to the English, and who abandoned the city in disgust after the surrender.

And then Pieter Cornelius Vanderveer and Mrs. Elsje, his wife, the daughter of the great merchant, Govert Lockermans, which Mrs. Elsje subsequently married the unfortunate Jacob Leisler. Behind Mrs. Vanderveer were her lively sisters, Maritje and Jannetje, and near by, casting sheep's-eyes at the former, was Master Balthazar Bayard, whom she subsequently married.

After the Domine's exhortation was finished, and a prayer from Domine Drysius, and a psalm had been sung, led by Harmanus Van Hoboken, the schoolmaster, and "*zicken-trooster*," or choir-leader, whose voice the widow Marritje Pieters particularly admired, the members of the congregation wended their way over street and path and meadow to their respective homes.

The ladies doffed their Sunday finery and set to work in hearty preparation of the noontide meal.

## Public Worship in Colonial Days.

In connection with the foregoing article, it has been thought that a description of the order of Public Worship in our Church in colonial days would be interesting, and the same follows below.

These notes certainly indicate a profound reverence for the sacred precincts of God's House and of all the proprieties of Public Worship.

During the early history of the Collegiate Church the services were conducted in the Dutch Language and the order of public worship conformed to that of the Mother Church in Holland. The *fore singer*, or clerk, whose place was at a desk beneath the pulpit, or in one end of the deacon's pew, began the morning service by admonishing the people to "Hear with reverence the Word of the Lord"; he then read the Ten Commandments, and announced the Psalm to be sung. During the singing the Minister entered, stood reverently for a few moments at the foot of the pulpit stairs engaged in silent prayer, then ascended the pulpit and continued the service.

He preached with the hour glass before him, knowing that if he exceeded the limit it would be the duty of the clerk to remind him of it by three raps of his cane. At the conclusion of the sermon the clerk inserted in the end of his staff the public notices to be read and handed them up to the Minister. This duty performed, the deacons rose in their pews, the Minister delivered a short homily on the duty of remembering the poor, and the deacons passed through the congregation, each bearing a long pole, on the end of which a small black velvet bag was suspended to receive the offerings.

The afternoon service was begun as in the morning, by the clerk, when the Apostles' or Nicene Creed was read instead of the Commandments. At the close of every service, when the Minister descended, the elders and deacons stood to receive him, and each gave the right hand in token of approval. When the Lord's Supper was administered, the communicants stood around the Communion table, which was placed below the pulpit, the Minister addressing each member as he handed the elements, or the clerk reading aloud a suitable chapter from the Prophecy of Isaiah or the Gospel of St. John.

The order of Worship now in use is in accordance with the revised Liturgy.

The custom of collecting the alms in bags continued until 1791, when the Consistory received a gift of ten silver plates for the purpose. These were presented by Mr. Leonard Bleeker as a gift from members of the church. Seven of these plates are still in use in the Church of St. Nicholas, Fifth Avenue and Forty-Eighth Street. Each plate bears the name of the donor. These names are: Leonard Bleeker, James C. Roosevelt, James Roosevelt, John Goodwin, Cornelius Ray, John Bush, Isaac Clason.



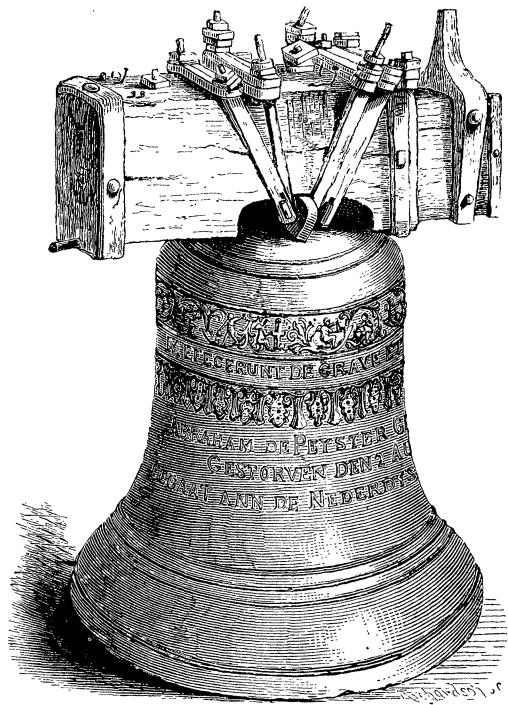
V.

# New York's Liberty Bell.

THE BELL OF THE OLD MIDDLE CHURCH.







NEW YORK'S LIBERTY BELL

THE BELL OF THE OLD MIDDLE CHURCH (1729) NOW HANGING IN THE  
BELFRY OF THE CHURCH OF ST. NICHOLAS, FIFTH AVENUE  
AND FORTY-EIGHTH STREET, NEW YORK CITY

V.

**New York's Liberty Bell.**

THE BELL OF THE OLD MIDDLE CHURCH.

*The Bell of the Old Middle Church (1729) now hanging in the belfry of the Church of St. Nicholas, Fifth Avenue and Forty-eighth Street.*

This bell was presented to the church by Col. Abraham De Peyster, a prominent citizen of New York, and an influential member of the Reformed Dutch Church. He died in 1728, while the church was building, but he had directed in his will that a bell should be procured at his expense from Holland for the new edifice. It was made at Amsterdam in 1731, and it is said that a number of citizens of that place cast in quantities of silver coin in the preparation of the metal. The following is inscription on the bell:

“Me fecerunt De Gravoe et N. Muller, Amsterdam, Anno 1731.

Abraham De Peyster, geboren (born) den 8, July, 1657,

gestorven (died) den 8 Augustus, 1728.

Eeen legaat aan de Nederduytsche Kerke, Nieuw York.

(A legacy to the Low Dutch Church at New York.)

This bell continued with the church in Nassau Street until it was closed in 1844 for religious uses and leased to the United States Government for the City Post-office. It was then removed to the church in Lafayette Place, and on the completion of the church at the corner of Fifth Avenue and Forty-eighth Street was removed to the belfry there, where it remains sounding its silver tones which have been heard in this city for nearly two centuries.

The late John Oothout, Esq., of this city, stated an interesting fact in relation to this bell. He remarked in a letter to Frederic De Peyster, Esq., that early in the Revolutionary War, when the British converted the Middle Church into a riding-school for their dragoons by removing the pulpit, gallery, pews.

and flooring, his father obtained from the Commander-in-Chief, Lord Howe, permission to take down the bell. This he stored in a secure and secret place, where it remained some years after the British had evacuated the city. When the church was repaired and reopened, he brought forth the old bell from its hiding place and restored it to its rightful position.

It is recorded on the minutes of the Consistory that, after the Revolutionary War was over and peace restored, the bells of all the churches were brought back from Carlisle, Pa., where it appears they had been taken at some previous period for safe keeping. A number of years ago an antiquarian of this city, in examining the old belfry, observed a series of rudely carved dates with accompanying initials of the paneling between the balustraded arches. These memorials could be traced distinctly through the coats of paint added in later days, and were discovered to be inscriptions made by old bell-ringers of the church on the occasions when they were required to ring a merry peal at the public rejoicings in the city. Among these he mentions :

“L.M., Oct. 31, A.D. 1733.

W.P., April 11, A.D. 1775.

July 9, A.D. 1776.

July 4, A.D. 1790.”

The two former of these commemorated stirring events in Colonial days. One was the choice of Judge Morris to the Provincial Assembly by the voters of Westchester County; his election, under the circumstances, being considered a triumph for the popular party and a rebuke to Governor Cosby. The other was the election of a committee by a public meeting at White Plains to co-operate with a similar committee in New York in choosing delegates to represent the colony in the Continental Congress. Much opposition was made, parties being nearly equally divided; but the election was held, and when the result was brought by express-riders to the city, the bells were rung. The two latter

dates explain themselves : the first one being that of the time when the Declaration of Independence was read at the head of each brigade of Washington's army, which then was stationed in this city; the other denoting the day of the reopening of the church for divine service after its desecration during the war.

The bell was tolled on the days of the funerals of Washington, Lincoln and Grant. On the latter occasion, the *New York World* of August 7th, 1885, stated that the "Bell will now send forth its solemn tones while the last honors are being paid to the memory of him who stands third on the roll of America's illustrious dead."

During the funeral services of President McKinley in 1901, of President Cleveland in 1908, of President Roosevelt in 1919, of President Harding in 1923 and President Wilson in 1924, the bell was tolled by order of the Consistory.

The tones of the bell have also greeted other celebrated occasions, such as the Centennial in 1889 of the inauguration of the first President of the United States, the two hundred and fiftieth anniversary of the City of New York in 1903, and the Hudson Fulton celebration in 1909.



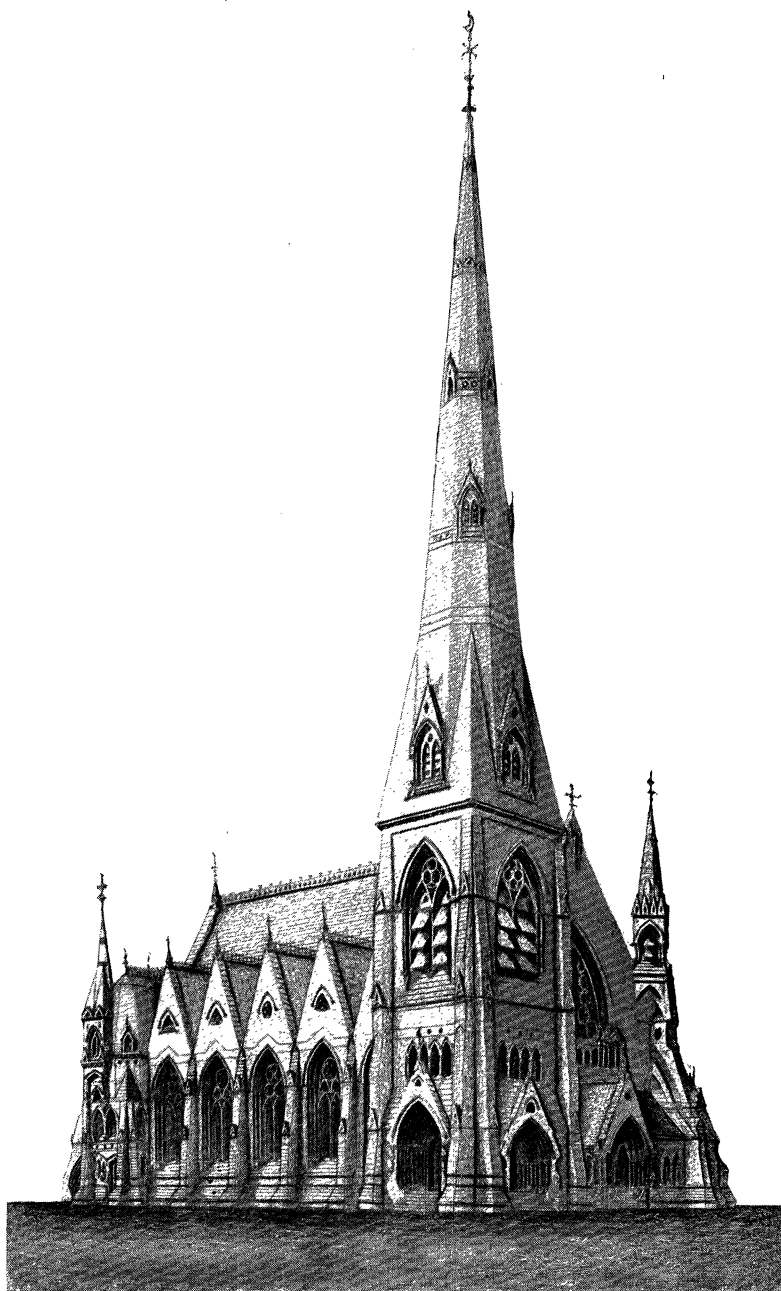


VI.

**The Collegiate Church of 1928.**







COLLEGIATE CHURCH OF ST. NICHOLAS  
FIFTH AVENUE AND FORTY-EIGHTH STREET  
NEW YORK CITY

THE LATE DEAN STANLEY, ON A VISIT TO AMERICA, PRONOUNCED

## VI.

### *The Collegiate Church of 1928*

The Church of Holland, of which the Reformed Church in America is a lineal descendant, was fully organized, A. D. 1619. She soon became distinguished for learning, soundness in the faith and practical godliness. She not only maintained a close correspondence with sister Churches, but often had the advantage of the presence of their distinguished men, since Holland was the common refuge of all the persecuted believers in Europe. Huguenots, Waldenses, Covenanters and Puritans found a safe asylum on her hospitable shores.

The Reformed Church in America (otherwise called the Dutch Reformed Church), with which the Collegiate Church is in denominational communion, has for her chief characteristics jealousy for doctrinal truth, insistence upon an educated ministry, unyielding attachment to her own views of faith and order, and a large charity for all others who hold to JESUS CHRIST the Head. In the community of Christian Churches she is well described by the terms—semi-liturgical, non-prelatical.

It is the oldest body governed by Presbyters on the Western Hemisphere. As the pioneer, therefore, of those doctrines and forms of government believed to be the most in harmony with Scripture and the American Constitution, she occupies a unique place in our country's annals. The Reformed Church of Holland has the honor of having first planted this form of Church government upon the shores of the New World.

One of its prominent ministers of the present day bears the following beautiful and winsome testimony to this Church:

"We have to remind ourselves, that there is no presentation of the Common Consensus of Faith, more properly stated, more readily received, more satisfying to the Christian heart, than our own. While teaching the Doctrines of Grace with distinctness and insisting on the sovereignty of God in salvation, our Standards begin from the point of a sinner's necessities, and by gently leading up into the mysteries of faith avoid those hard and angular presentments which are likely to stir objection before

the mind has received sufficient light to apprehend them. To this genial soul of Doctrine has been joined the appropriate body of a corresponding and Scriptural Order—the Waldensian System of a Parochial Episcopate, with its Consistory of Presbyters and Deacons—a system pure from those secular elements which have disturbed the peace of so many Churches.”

The Liturgy begins to date from the Reformation Period, while the Ancient Creeds—the Apostles’, the Nicene and the Athanasian (*Quicumque Vult*)—and some other things are retained from the early Church.

This Church, which brought the Gospel in its purest form to the Western Hemisphere, has for nearly three centuries given unbroken testimony for the truth and order of God’s House.

The Collegiate Church of New York is the oldest Protestant Church in America having a continuous organization.

It was fully organized A. D. 1628 in New Amsterdam, now New York, under the three orders of the Reformed Church, with its Consistory of Minister, Elders and Deacons. Jonas Michaëlius was its first minister; Peter Minuit, Colonial Governor, upon its organization became one of the Elders:

Its succession of Ministers, Elders and Deacons has been unbroken since A. D. 1628.

It received its civil charter from William III, King of England (William and Mary), in May A. D. 1696.

Serving the Church in common, its Ministers, of course, are colleagues, and hence arose the familiar name—the *Collegiate* Church. For many generations its Ministers officiated in rotation in the several edifices.

The Collegiate Church maintains eleven places of worship, as follows:

- I. Middle Church, Second Avenue and Seventh Street.
- II. Marble Church, Fifth Avenue and Twenty-ninth Street.
- III. Church of St. Nicholas, Fifth Avenue and Forty-eighth Street.

- IV. West End Church, West End Avenue and Seventy-seventh Street.
- V. Fort Washington Church, One Hundred and Eighty-first Street and Fort Washington Avenue.
- VI. North Church Chapel, 113 Fulton Street (Fulton Street Prayer Meeting).
- VII. Knox Memorial Chapel, 405-409 West Forty-first Street.
- VIII. Vermilye Chapel, 416 West Fifty-fourth Street.
- IX. Faith Mission, 239 West Sixty-ninth Street.
- X. Sunshine Chapel, 550 West Fortieth Street.
- XI. Bethany Memorial Church, First Avenue and Sixty-seventh Street.

#### THE CLERGY.

##### *Ministers.*

THE REV. HENRY EVERTSON COBB, D.D.  
 (SENIOR MINISTER).  
 THE REV. MALCOLM JAMES MCLEOD, D.D.  
 THE REV. IRVING HUSTED BERG, D.D.  
 THE REV. EDGAR FRANKLIN ROMIG.  
 THE REV. DANIEL A. POLING, D.D., LL.D.

##### *Other Clergy Officiating.*

THE REV. WINIFRED R. ACKERT, D.D.  
 THE REV. EDWARD G. W. MEURY, D.D., LL.D.  
 THE REV. ARTHUR B. CHURCHMAN, D.D.  
 THE REV. H. W. MURPHY.  
 THE REV. THOMAS H. JOHNSON.  
 THE REV. PAUL R. DICKIE.  
 THE REV. CHARLES J. HAULENBEEK.  
 THE REV. CHARLES CARROLL BAILEY.  
 THE REV. JAMES H. URIE.

## THE CONSISTORY.

(THE CORPORATION)

### *Ministers.*

THE REV. HENRY EVERTSON COBB, D.D.  
THE REV. MALCOLM JAMES MACLEOD, D.D.  
THE REV. IRVING HUSTED BERG, D.D.  
THE REV. EDGAR FRANKLIN ROMIG.  
THE REV. DANIEL A. POLING, D.D., LL.D.

### ELDERS

HERBERT N. ARMSTRONG  
WILLIAM L. BROWER  
CHARLES HILTON BROWN  
WILLIAM S. DENISON  
EDWIN E. DICKINSON  
SIDNEY B. FITZ-GERALD  
HENRY L. HARRISON\*  
E. FRANCIS HYDE  
JOHN M. KYLE  
OLIVER I. PILAT  
WILLIAM E. REED  
ROBERT H. ROBINSON  
CHARLES A. RUNK  
WILLIAM H. VAN STEENBERGH

### DEACONS

CHARLES W. BALLARD  
DR. JAMES H. BRICE  
JOHN F. CHAMBERS  
JOSEPH R. GREENWOOD  
THOMAS E. HARDENBERGH  
JAMES H. HOPKINS  
OTTO A. JOHNSON  
MILTON D. KETCHUM  
JOHN LAIMBEER  
S. CLIFFTON MABON  
FRANK B. MCGAY  
ROBERT JAMES NOBLE, JR.  
WILLIAM V. V. POWERS  
GEORGE W. M. STOCK

## OFFICERS.

### *President.*

### ONE OF THE MINISTERS

*Clerk*, CHARLES STEWART PHILLIPS.

*Assistant Clerk*, HENRY P. MILLER.

*Treasurer*, CHARLES STEWART PHILLIPS.

*Assistant Treasurer*, HENRY P. MILLER.

(The offices of the Corporation are at 113 Fulton Street)

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\* Died February 29, 1928.



Besides the Churches the Collegiate Consistory maintain a Day School and the famous Noonday Meeting known as the Fulton Street Prayer Meeting.

Notes on the same follow:

#### THE COLLEGIATE SCHOOL.

The Collegiate Church has always maintained a day school in connection with their Church. The connection of the school with the Church was characteristic of the early Reformed Churches and the school stands for a great and important idea, the idea that education and religion can never be dissociated.

The first school master was Adam Roelants (or Roelantsen) (1633-1639) and hence the school is now the oldest educational institution in existence in America.

For two hundred and fifty-four years the school was known as the parochial or church school, but in 1887 the school was reorganized under the name of "The Collegiate Grammar School."

The School was first held in Fort Amsterdam, and after several changes was removed to Garden Street, where it remained for three-quarters of a century. Then it was transferred to Duane Street, to Elm Street, at the corner of Canal, to the basement of the Church, corner of Broome and Greene Streets, and elsewhere, until, in 1847, it secured a building of its own at 183 West 4th Street, where it remained until 1861, when it was removed to 160 West 29th Street.

Upon its reorganization in 1887, it was opened at 348 West 74th Street. After a lapse of two years it was located at 242 West 74th Street and when the West End Church was erected at 77th Street and West End Avenue in 1892, a commodious building was erected for its use immediately adjoining the Church edifice.

### THE FULTON STREET PRAYER MEETING.

This meeting mentioned above is a daily prayer meeting at the noon hour, having been begun September 23rd, 1857. "This first one of these meetings at the noon hour was remarkable in its character and still more in its results, for while there were at the time when it began, manifestations of the special presence of the Holy Spirit of God in various Churches in this city, and doubtless elsewhere also, yet at this meeting seems to have been the place where commenced the general work of Grace, irrespective of particular denominations, that general work which spread so rapidly over all parts of this country and even crossed the sea to the Old World," and thus constituted what is generally known as the Revival of 1857 and 1858.

Its opportunities and privileges have ever been open to all friends of Christ of whatever name. The expenses incident to the maintenance of these services have always been borne by the Collegiate Church.

### THE YEAR BOOK.

Since the year 1880 the Consistory has issued every year a Year Book which contains a detailed account of the work carried on throughout the several Churches and places of worship under its care, also much material of historical value.

Copies may be had on application at the office of the Collegiate Church, 113 Fulton Street.

The total membership of the Collegiate Church, including churches and chapels, January 1st, 1928 (according to General Roll without classification), was 6788.

The collections and contributions in the Collegiate Church and Chapels during the year 1927:

For Denominational Purposes .....	\$ 74,818.67
For Other Objects .....	10,923.99
For Congregational Purposes .....	104,068.42

Ten Sunday Schools are maintained in the several churches and chapels with an enrollment of 2102.

The Collegiate Church maintains in all its places of worship the customary church activities, always giving prominence to the true mission of the church—the conversion of the erring and the up-building of the faith of others.

Religious, social and welfare societies, organizations and classes are supported and conducted to meet the various needs of the several congregations.

It has been thought interesting to enumerate below the succession of Ministers since 1628. Also a description of the buildings erected for worship since the organization of the Church.

## THE SUCCESSION OF MINISTERS.

1628-1928.

I	JONAS MICHAËLIUS .....	1628-1631
II	EVERARDUS BOGARDUS .....	1633-1647
III	JOHANNES BACKERUS .....	1647-1649
IV	JOANNES MEGAPOLENSIS .....	1649-1670
V	SAMUEL DRISIUS .....	1652-1673
VI	SAMUEL MEGAPOLENSIS .....	1664-1669
VII	WILHELMUS VAN NIEWENHUYSEN.....	1671-1682
VIII	HENRICUS SELVNS .....	1682-1701
IX	GAULTERUS DU BOIS.....	1699-1751
X	HENRICUS BOEL .....	1713-1754
XI	JOANNES RITZEMA .....	1744-1784
XII	LAMBERTUS DE RONDE .....	1751-1784
XIII	ARCHIBALD LAIDLIE .....	1764-1779
XIV	JOHN HENRY LIVINGSTON .....	1770-1810
XV	WILLIAM LINN .....	1785-1805
XVI	GERARDUS ARENSE KUYPERS .....	1789-1883
XVII	JOHN NEILSEN ABEEL .....	1795-1812
XVIII	JOHN SCHUREMAN .....	1809-1812
XIX	JACOB BRODHEAD .....	1809-1813
XX	PHILIP MILLEDOLER .....	1813-1825
XXI	JOHN KNOX .....	1816-1858
XXII	PASCHAL NELSON STRONG .....	1816-1825
XXIII	WILLIAM CRAIG BROWNLEE .....	1826-1860
XXIV	THOMAS DE WITT .....	1827-1874
XXV	THOMAS EDWARD VERMILYE .....	1839-1893
XXVI	TALBOT WILSON CHAMBERS .....	1849-1896
XXVII	JOSEPH TUTHILL DURYEA .....	1862-1867
XXVIII	JAMES MEEKER LUDLOW .....	1868-1877
XXIX	WILLIAM ORMISTON .....	1870-1888
XXX	EDWARD BENTON COE.....	1879-1914
XXXI	DAVID JAMES BURRELL .....	1891-1926
XXXII	DONALD SAGE MACKAY .....	1899-1908
XXXIII	HENRY EVERTSON COBB .....	1903-....
XXXIV	JOHN GERARDUS FAGG .....	1903-1917
XXXV	MALCOLM JAMES MACLEOD .....	1910-....
XXXVI	IRVING HUSTED BERG .....	1917-....
XXXVII	EDGAR FRANKLIN ROMIG .....	1922-....
XXXVIII	DANIEL A. POLING.....	1923-....

*Assistant Ministers.*

I	JOHN HUTCHINS .....	1892-1895
II	HENRY EVERTSON COBB .....	1893-1903
III	JOHN GERARDUS FAGG .....	1896-1903
IV	FERDINAND SCHUREMAN SCHENCK .....	1897-1899
V	EDGAR FRANKLIN ROMIG .....	1918-1922

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CHURCH BUILDINGS ERECTED FROM THE  
BEGINNING.

The following account of the buildings erected from the beginning is thought to be interesting.

*(These buildings have stood for the moral and religious welfare of New York. Their walls have resounded for three centuries with the proclamation of the Gospel brought in its purest form to the Western Hemisphere. All these years have given unbroken testimony for the truth and order of God's House.*

*"Many a wave of error has rolled over this land. Many a subtle heresiarch has unfurled his banner and bid defiance to the old faith. Foreign wars and civil wars have left their bloody tracks on the face of the country. Inventions of all kinds have revolutionized the courses of trade and the processes of agriculture; and the great changes in secular things have often suggested similar changes in things sacred. But none of these things have moved the old Collegiate Church. She has maintained, throughout all, her doctrine, order and life.")*

1623-1628      The Dutch and Walloon immigrants who formed the first settlement in New Netherland first held their religious meetings for a number of years in a spacious room in a loft above the first horse-mill erected on the Island. The location of this mill is approximately 20-22 South William Street. It was here that the

Church was organized in 1628. In the year 1913, the Consistory acquired four of the old millstones which had been in use in the mill and these stones are deposited in the basement of the Church of St. Nicholas, Fifth Avenue and Forty-eighth Street.

1633 I. A WOODEN BUILDING ON THE EAST RIVER, the first church edifice.

This was erected in 1633 in the year in which the Rev. Everardus Bogardus came out from Holland. This was a plain wooden building situated on the East River in what is now Broad Street, between Bridge and Pearl Streets. Hard by a parsonage with a stable attached was put up for the use of the Domine.

1642 II. THE STONE CHURCH IN THE FORT.

In 1642, during the rule of Governor Kieft, the Colony had so far increased that a new church was imperatively needed. It was built of stone with a roof of heavy split oaken shingles. It had a conspicuous tower, which was surmounted with a weathercock.

On one of the old houses, No. 4 Bowling Green, near the Battery, was once a large bronze table with the following inscription:

“THE SITE OF FORT AMSTERDAM,  
BUILT IN 1626  
WITHIN THE FORTIFICATIONS  
WAS ERECTED THE FIRST  
SUBSTANTIAL CHURCH EDIFICE  
ON THE ISLAND OF MANHATTAN.”

This church was 70 feet long, 52 feet wide and 16 feet high, with a peaked roof and tower. “The Church in the Fort,” as it is often called, was then known as “St. Nicholas Church.” It accommodated the people

for over fifty years, its stone walls often serving as a rallying place and refuge in many an alarm of Indian foray and massacre. On the front of the church was a stone tablet with this inscription:

“AN. DOM. MDCXLII.,  
W. KIEFT DIR. GEN. HEEFT DE GEMEENTE  
DESE TEMPEL DOEN BOUWEN.”

“A. D. 1642, W. Kieft being Director-General, has caused the congregation to build this temple.”

In 1790, when they were taking away the edifice of the fort at the Battery to make way for the Government House on the site of what is now Bowling Green, this stone was found among the ruins. It was removed to the basement of the church in Garden Street, where it remained until the building was destroyed in the great fire of December, 1835. On the bell which hung in the church tower was inscribed:

“DULCIOR E NOSTRIS TINNITIBUS RESONAT AER.  
P. HEMONY ME FECIT 1674.”\*

This bell was made in Holland and was the first of the kind used in this city. Its silver tones had struck with admiration even the ears of the native Indians.

1693 III. THE FIRST GARDEN STREET CHURCH.

*(After the erection of the church in Nassau Street (IV) this church took the name of “Old Church” and that in Nassau Street was designated as the “New Church” and when the “North Church (V) was erected, the “Garden Street Church” took the name of the “South Church.”)*

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\*“The air resounds sweeter from our ringing. P. Hemony made me.”

The building in the fort being required for use by the English garrison the Dutch people determined to erect another. This was built in Garden Street, now Exchange Place. The land on which the edifice was erected was adjacent to the orchard and flower garden of the widow of Domine Drisius. The structure was an oblong square with three sides of an octagon on the east side. Its windows consisted of small panes of glass set in lead, most of them having the coats-of-arms of those who had been elders and magistrates, curiously burnt on the glass by Gerard Duyckinck. In front was a brick steeple on a square foundation, large enough to permit a room over the entrance for the meetings of the Consistory. The bell, pulpit and furniture of the Stone Church in the Fort (II) were transferred to this church. For plate, the people contributed silverware and money, which was sent over to the silver workers of Amsterdam, who hammered out for them a communion set and a large baptismal basin.

The first church organ used in New York sounded its notes within these walls, for in 1720 Governor Burnet brought one over and presented it to the Consistory.

It is a memorable fact that the Rev. William Vesey, the first Rector of Trinity Church, was inducted into that office in this building, Trinity Church not being yet completed. At the request of the English Governor two Ministers from the Dutch Church assisted in the service.

This Church continued in active use until 1766, when it was enlarged and repaired. A generation later, in 1807, having stood a hundred and fourteen years, it was taken down and a more commodious edifice erected on its site (VI).



1729 IV. THE OLD MIDDLE CHURCH.

*(This church was first designated as the "New Church" and after the erection of the "North Church" (V) it took the name of the "Middle Church" and the churches were then designated as follows:*

*The "First Garden Street Church" (III) as the "South Church" and the church in Nassau Street (IV) as the "Middle Church" and the church in William Street (V) as the North Church.")*

Of the Collegiate Churches, the "Middle Church" plays the most important part in history. This was erected in Nassau Street, between Cedar and Liberty Streets. It was 100 feet by 70 feet within the walls. It was built without a gallery, the ceiling being entirely arched unsupported by pillars, until 1764, when alterations were made, in view of the larger attendance from the introduction of services in the English tongue. The spacious edifice possessed admirable acoustic qualities and was kept in use until the year 1844. It had a tower at the north end in which was hung the famous bell referred to in this monograph (IV, New York's Liberty Bell). The spire as usual was surmounted by a weathercock. Here it was that preaching in the English language was first introduced in the Dutch Church. During the Colonial days the services were conducted in the language of the Netherlands; but in April, 1764, a change was made in response to the request of a large number of those who worshipped in this church. The first sermon in English was preached by the Rev. Dr. Laidlie, a graduate of the University of Edinburgh, who had just been installed as one of the Collegiate Ministers.

On September 16th, 1776, as a result of the Battle of Long Island, the British took possession of the

city. One of their first acts was to seize the churches, despoil them of their furniture and turn them into hospitals, riding schools, barracks or prisons. This was due to the loyalty of the Dutch to the Continental cause. The entire interior of the Middle Church was destroyed, leaving only the bare walls and the roof. It was then used as a prison and afterward as a riding school by the British dragoons. After the Revolution it was restored and refurnished and services were resumed. (July 4th, 1790.)

On the corner of Nassau and Cedar Streets, a bronze tablet marks this historic spot. It is thus inscribed:

"HERE STOOD THE MIDDLE DUTCH CHURCH  
ERECTED 1729  
MADE A BRITISH MILITARY PRISON 1776  
OCCUPIED BY U. S. P. O. 1845-75  
TAKEN DOWN 1882."

This edifice as well as the other churches had pews appointed for the use of the Governor, Magistrates, etc., and the City and State arms formerly embellished its walls. It was leased to the general government for secular purposes in 1844 and in 1861 they received a conveyance of the fee. The building was used as a post office until 1875 and in 1882 was sold to the Mutual Life Insurance Company, who took it down entirely to make way for another structure.

1769 V. THE NORTH CHURCH.

The growth of the congregation demanded a new building, which was erected on what was called Horse and Cart Lane, now William Street. It had the same dimensions as its predecessor in Nassau Street. This church was the first one erected exclusively for Eng-

lish service. While it stood it was, therefore, a memorial of the great transition which the community made from the tongue of Grotius and William the Silent, to that of Milton and Hooker, and the metallic plate mentioned below, which is now in possession of Mr. William Leverich Brower, has the same significance. The church was a large edifice in the Roman style of architecture. The ten Corinthian pillars which supported the ceiling were noticeable; at the top of each of them were carved and gilded the initials of the generous contributors to the erection of the church. In this church were two large square pews surmounted by a canopy, one at the right of the pulpit for the Governor and the other on the left side for the Mayor and Aldermen. The great bell, which for many years summoned the people to service, now ornaments the church on Fifth Avenue and Twenty-ninth Street.

During the Revolution, the British took possession of this church also; removed its furniture and turned it into a hospital and prison. It is believed that during the war the pulpit was taken to England, for there is in a parish church there one which was brought from America and strongly resembles that which once stood in the "Old North Church." After the English evacuated the city the church was restored and reopened for worship, and was not again closed until 1875, when the ground was leased for business purposes and the church edifice was removed.

During its removal an interesting relic, a facsimile of which is given below, was brought to light.

Under the pillar which supported the gallery, and nearest the pulpit, was found a metallic plate, twelve inches square. Upon this was stamped, letter by letter,

a brief history of the church and the projectors, concluded with two verses which were taken from the fifth stanza of Watt's version, in common meter, of Psalm CXXII.

Mr. Garret Abeel, who prepared the plate, was one of the Deacons and a member of the committee appointed to erect the building.

THIS CHURCH WAS BUILT BY THE CONGREGATION  
OF THE REFORMED PROTESTANT DUTCH CHURCH IN  
THE CITY OF NEW YORK FOR ENGLISH SERVICE UNDER THE  
INSPECTION OF A COMMITTEE OF  
ELDERS DEACONS  
PETER MARSCHALK ISAAC ROSEUELT  
PETER LOTT ADRIAN BANCKER  
CORN<sup>S</sup> BOGERT ANDREW MARSCHALK  
THEODORUS VAN WYCK GARRET ABEEL  
ANDREW BREESTED JR<sup>R</sup> CARPENTER AND PROJECTOR  
JOHN STAGG MASTER MASON AND ALEX BATES  
THE FIRST STONE WAS LAID JULY 2 1767 BY  
MR JACOBUS ROSEUELT SEN ELDER  
THE WALLS BUILT TO RECEIUE THE ROOF JUNE 17 1768  
THESE PILLARS REARED JUNE 21 1768  
THE FIRST ENGLISH MINISTER FOR THE DUTCH  
CONGREGATION THE REV<sup>D</sup> ARCHIBALD LAIDLIE 1764  
PEACE BE WITHEN THIS SACRED PLACE  
AND HOLY GIFTS AND HEAVENLY GRACE  
TOBIAS VAN ZANDT CLERK CAEEL FECIT

# 1807 VI. THE SECOND GARDEN STREET CHURCH.

The first Garden Street Church edifice (III), having been removed, was replaced by a second edifice in 1807. This was 66 feet long and 50 feet wide with a circular end. It continued only a short time under the Collegiate Consistory, being set apart as an independent organization in 1812. It was burned to the ground in the disastrous fire of December, 1835.

This fire also destroyed the stone tablet and the bell mentioned in connection with the Stone Church in the Fort (II) and the First Garden Street Church (III), both of which objects had been preserved in this edifice, having been taken from the former edifice on this site.

The following description from an eye witness of the burning of the Garden Street Church in 1835 will be found interesting. The description is that of Mr. Samuel Swartwout, who was Collector of the Port of New York in 1835:

"The fire was very appalling. God knows it was a terrible night. I saw the Old Garden Street Church on fire, I saw the steeple tottering and staggering and reeling like a mighty giant struggling in its last extremity. I heard *the old Church bell toll its requiem*—that bell which had so constantly invited under the consecrated roof beneath it, the old and the young, the prosperous and the broken-hearted, the powerful and the friendless to commune with that Beneficent Power in whose sight all are equal—that same *old bell* which had seen generations come and pass away, which so often had merrily tolled its peals on the marriage day and for so long a time had murmured its solemn dirges over the departed dead. I stood and looked at the yielding steeple. Its last hour had come, and as it swayed and rocked and fell, I heard its last knell strike, saw it disappear forever, with the Church whose constant companion it had been for so many years."

1839 VII. THE MIDDLE CHURCH, Lafayette Place and Fourth Street.

*(When this church was erected it was usually designated as the "Lafayette Place Church" or the "Fourth Street Church" until 1854, when the church at Fifth Avenue and Twetny-ninth Street was opened for worship (VIII). The churches at that time were the "North Church" at Fulton and William Streets (V), this church at La-*

*fayette Place and Fourth Street, and the one just alluded to at Fifth Avenue and Twenty-ninth Street. Consequently, this church began to be known as the "Middle Church.")*

The edifice 70 feet by 120 feet was built of granite and adorned with twelve Ionic columns, each a monolith.\* The building resembled the Temple of Erectheus at Athens. A steeple terminating in a lofty and well proportioned spire was erected at first on the building. This was at a later date removed. The interior was very effective. Its beautiful pulpit of statuary marble, white, chaste and simple was famous. It was always regarded as a fair outward expression of the purity of life and doctrine which they who used it were expected to set forth. It now graces the "New Middle Church" at Second Avenue and Seventh Street (XIV). In the year 1887, the edifice was taken down, the last service being held on the 27th of February in that year.

1854. VIII. THE FIFTH AVENUE AND TWENTY-NINTH STREET CHURCH, later known as the MARBLE CHURCH.

*(For a time this church was known as "The Fifth Avenue Church" or, as it was more often termed, "The Twenty-ninth Street Church." In 1906 the Consistory officially designated this church to be known as the "Marble Collegiate Church.")*

This edifice was opened for public worship in October, 1854. It is built of Hastings marble, in the Romanesque style of architecture. It has a massive

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\*An interesting account of these monoliths is recalled by the editor of this monograph, having been furnished to him in his younger days by his father, who was long a member of the Consistory of the Church. They were hewn of Quincy granite, brought to New York on floats through Long Island Sound and the East River and each one was conveyed to the place of erection by the use of twenty teams of horses. It is further recorded that one of the monoliths was, through accident, sunk in the East River.

clock and bell tower, terminating in a spire two hundred and fifteen feet from the ground, which is surmounted by a weathercock (six feet six inches high), after the custom of the earlier churches. The interior has several times undergone thorough repairs and redecorating.

In 1878 a most interesting service took place in this building on the occasion of the celebration of the Quarter-millennial Anniversary of the Collegiate Church, when the clergy from the Episcopal, Methodist, Baptist, Presbyterian and Congregational Churches brought gatherings and congratulations.

In the court-yard stands the bell cast in Amsterdam in 1795 for the old "North Church" on Fulton Street.

1861 IX. THE DEWITT CHAPEL, 160 West Twenty-ninth STREET.

In the year 1861 a substantial edifice was erected at 160 West Twenty-ninth Street, which served the use of the Day School of the Church and afforded convenient rooms for the Mission Sunday School which had for some years been sustained in that neighborhood, and also contained a spacious chapel for preaching services.

The congregation worshipping here was consolidated in 1895 with the congregation of the church in Thirty-fourth Street, west of Eighth Avenue, thereafter worshipping in the Thirty-fourth Street building, which was then designated as the "Thirty-fourth Street Reformed Church." The property at 160 West Twenty-ninth Street was sold by the Consistory in 1897.

1865 X. THE KNOX MEMORIAL CHAPEL.

This organization had its beginning in a Sunday School which was organized on May 15th, 1858, and was named in memory of the Rev. Dr. John Knox, Senior Minister of the Collegiate Church, who died in 1858. It was removed to various locations until 1866, when a house was built by the Consistory on Ninth Avenue above Thirty-eighth Street for the Knox Memorial Mission School. This served an excellent purpose for a while, but then proving to be too small was removed in 1868 to a new building also erected by the Consistory at 514 Ninth Avenue, and that building was first used for worship in 1869. It remained at this location until 1898, when a new building was erected at 405-409 West 41st Street for its accommodation.

1869 XI. THE SEVENTH AVENUE CHAPEL, Seventh Avenue and Fifty-fourth Street.

In 1869 lots were acquired on Seventh Avenue and Fifty-fourth Street, upon which a commodious edifice was built, which was used until 1880, when it was enlarged and remodelled. In 1885 the congregation was organized into an independent body known as Grace Reformed Church.

1869 XII. THE NORTH CHURCH CHAPEL.

In 1869 the old Consistory building at the west end of the "North Church" was taken down. Upon its site a large structure was erected which was so arranged that while the front and rear were devoted to secular purposes, a fine chapel in the interior was secured on the second floor. On this site the well known Fulton Street Prayer Meeting had its birth and has here since been continued.



1872 XIII. THE FIFTH AVENUE AND FORTY-EIGHTH STREET CHURCH.

*(For a generation this church was known as the "Fifth Avenue and Forty-eighth Street Church" or, as it was sometimes called, the "Forty-eighth Street Church." In 1906 the Consistory officially designated this church to be known as "The Collegiate Church of St. Nicholas.")*

The ground on which this edifice is erected was purchased from Columbia College, 1857. Upon the rear of the lot a convenient edifice was erected and was opened for worship on Christmas day, 1866. In July, 1869, the cornerstone of the church was laid, but many hindrances retarded the work and it was not dedicated until November, 1872. The dimensions are 70 feet by 100 feet. The style is the decorated Gothic of the 14th Century. Its buttress projections offer a fine play of light and shade and the stone carving is rich, chaste and simple. The material is of Newark sandstone. The rose window in front is 20 feet in width and 33 feet in height. The stone carving is worthy of admiration, being in complete harmony in design, which is chaste and simple in character, the representations being of various plants, both natural and conventionalized. The late Dean Stanley of the Church of England when visiting this country examined this church and pronounced it the finest piece of parish architecture which he had seen in this country.

1892 XIV. THE MIDDLE CHURCH, Second Avenue and Seventh Street.

*(In 1906 the Consistory officially designated this church to be known as "The Middle Collegiate Church.")*

When the Middle Church at Lafayette Place and Fourth Street (VII) was taken down in 1887, the

Consistory provided for the work of that congregation by leasing a house at 14 Lafayette Place, which was fitted up for church purposes. The Congregation remained here until the Consistory determined to build a church and parish house on the east side. The cornerstone of this structure was laid on Whitsun Day, May 17th, 1891, and the edifice was opened for public worship on June 26th, 1892. In the afternoon of that day it was formally set apart to the service of the Triune God according to the office set forth in the Liturgy. The interior of the church is strikingly pleasing in its proportions and finish in which the delicate lines of Gothic workmanship prevail. A unique feature of the church architecture, it is well to note, are the eight beautiful memorial windows which receive their only light by means of electricity, this being at that time the largest attempt of its kind which had been made. The quaint coat-of-arms of John Harpendinck is preserved in this church, which object is now over 151 years old. The parish house connected with this church is very commodious and complete, it being the first instance of the kind where the Consistory has erected a parish house in conjunction with the church.

1892 XV. THE WEST END CHURCH, West End Avenue and 77th Street.

*(In 1906 the Consistory officially designated this church to be known as the "West End Collegiate Church.")*

This church was dedicated to the worship of the Almighty God on the afternoon of Sunday, November 20th, 1892. The style of architecture is Dutch, modelled upon the old buildings of Haarlem and Amsterdam. This style has the picturesque qualities of the Gothic with more originality, and is historically

very appropriate. The materials are long thin brick of a Roman pattern and brown in color, trimmed freely with quoins and blockings, etc., of buff terra cotta. Some very picturesque panels carved with the coats-of-arms of the church and of past benefactors are also in terra cotta. The pulpit is of large size and of octagon shape. Its handsome base is of carved oak, the panels showing the coat-of-arms of the Reformed Church and the seal of the church. The carved oak pulpit chairs are rich examples of the old Dutch style.

1898 XVI. THE NEW KNOX MEMORIAL CHAPEL, 405-409 West Forty-first Street.

The cornerstone of this edifice was laid November 28th, 1897 (Advent) and was opened for public worship on October 30th, 1898. This edifice, erected by the Consistory for the accommodation of its work, which has had an unbroken and prosperous existence since 1858, is beautiful and complete.

1909 XVII. THE FORT WASHINGTON CHURCH, One Hundred and Eighty-first Street and Fort Washington Avenue.

This edifice was publicly dedicated on Sunday afternoon, March 28th, 1909, the first service of public worship having been held on Sunday, February 28th, 1909. This church was a development of the enterprise which was started by the "West End Church" February 10th, 1907. During the spring of 1913, the erection of a church house by the Consistory was completed. In 1924, the Consistory greatly improved the building and grounds of this church, so that it is in keeping with the importance and dignity which has always been maintained by the Collegiate Church in this city, and serves to furnish a kindly welcome to the surrounding neighborhood.

The following buildings were erected by independent congregations, and title thereto subsequently acquired by the Collegiate Church:

THE NINTH STREET CHURCH, 1836.

This building stood on the ground now covered by the large establishment of the successors to A. T. Stewart & Company and had been put up a short time previously by an independent organization of our denomination. Here an intelligent and active congregation was gathered and the Collegiate Ministers regularly officiated until the year 1855, when the building was relinquished as being no longer required.

THE THIRTY-FOURTH STREET REFORMED CHURCH, 1860.

In the year 1895 the congregation of the church worshipping on this site in Thirty-fourth Street, west of Eighth Avenue, having conveyed their real estate to the Collegiate Church Corporation, it was determined by the Consistory to consolidate the congregation worshipping in DeWitt Chapel (IX) with that of this church. This arrangement having been perfected, the church was thereafter officially designated by the Consistory to be known as the "Thirty-fourth Street Reformed Church." The work was continued under the care of the Consistory until January 1st, 1920, when, owing to the change in character of the neighborhood, the Consistory deemed it no longer advisable to maintain a separate congregation there and the property was therefore sold, but arrangements were happily made whereby the congregation was cared for with the other congregations of the Collegiate Churches.

THE BETHANY MEMORIAL CHURCH, Fifth Avenue and Sixty-seventh Street, 1917.

This property was acquired by the Consistory after an agreement had been entered into between the Consistory of the Madison Avenue Reformed Church, to which the property belonged, and the Consistory of the Collegiate Church. The responsibility for

the future administration of the work there carried on being assumed by the Collegiate Church under certain terms and conditions. While still continuing as an ecclesiastical entity, being an independent church duly constituted, a measure of control is exercised by the Consistory of the Collegiate Church.

In addition to the above, the Consistory in the year 1902, purchased a site of ground at Convent Avenue and 149th Street on which they erected a beautiful and commodious church building. This is occupied by the Hamilton Grange Reformed Church, an independent body.



VII.

**A Catalogue of Prints and Photographs  
of Old New York**

AND OF

*OTHER HISTORICAL PLACES AND PERSONS*

INSTALLED IN

**The Church House**

50 Seventh Street, New York City

[The Collection of William Leverich Brower]

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This collection comprises one hundred and fifty prints and photographs of persons and places chiefly identified with the earlier history of the City and Nation. The collection, in the opinion of one of the prominent print dealers of this City, is one of the most extensive in the City and is noted for its general arrangement and classification and for lucid description in the catalogue of the several objects.

This collection will be opened to the public during the Tercentenary Celebration and will be in charge of a competent person who will pay every attention to visitors.

Due notice of the dates will be given later.





VII.

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|---------------------------|---|
| 1. CORRIDOR<br>3rd Floor. | New York in 1660.<br>View looking up Broad St. to Wall. |
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| 2. CORRIDOR<br>3rd Floor. | St. Paul's Chapel (Trinity Parish) and the Broadway<br>Stages in 1831.<br>Fulton and Vesey Streets, looking west at St. Pauls.<br>Rare original. |
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| 3. CORRIDOR<br>3rd Floor. | Metropolitan Hotel, 1850.<br>Broadway and Prince Street.<br>Niblo's Garden connected with this hotel.<br>Rare. |
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| 4. CORRIDOR<br>3rd Floor. | St. John's Chapel (Trinity Parish) Varick Street.<br>View about 1830. |
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| 5. CORRIDOR<br>3rd Floor. | The Battery in 1830.<br>From drawing by C. Burton. |
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| 6. CORRIDOR<br>3rd Floor. | City Hotel, Trinity and Grace Churches.<br>Southwest Corner Broadway and Cedar Street.<br>View from Cedar Street to Wall Street.<br>Rare. |
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7. CORRIDOR      Astor House, Broadway between Vesey and Barclay Sts.  
3rd Floor.      View about 1840.

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8. CORRIDOR      Wall Street from corner Broad Street, looking east—  
3rd Floor.      in 1845.  
                 J. A. Rolph—del.  
                 Rare.

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9. CORRIDOR      View of New York in 1790.  
3rd Floor.      Presented to D. T. Valentine, Clerk of the Common Council,  
                 N. Y., by E. Crommelin.  
                 Rare.

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10. CORRIDOR      South Prospect of Ye Flourishing City of New York  
3rd Floor.      in the Province of New York, North America—  
                 1746-1848.

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11. CORRIDOR      View of the City of New York in 1792.  
3rd Floor.      Drawn by an officer of the French Fleet driven into New  
                 York Harbor by a British Fleet—1850.  
                 Rare.

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12. CORRIDOR      Castle Garden—1852.  
3rd Floor.      Rare.

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13. CORRIDOR      Ceremonies of dedication of the Worth Monument,  
3rd Floor.      Madison Square, November 25th, 1857.  
                 Rare.

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14. CORRIDOR      View of the ruins of the South Dutch Church in the  
3rd Floor.      Great Conflagration of December 16-17, 1835.  
                 Garden Street, now Exchange Place.  
                 Calyo—Printex. Copperplate. Wm. Bennett, Engraver.  
                 Original—Rare.

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15. CORRIDOR      City Hall and Ver Planck Mansion in 1789.  
3rd Floor.      Washington inaugurated President of the United  
                 States from balcony of City Hall—1789.  
                 Present site of Sub-Treasury, Wall and Nassau Sts.

16. CORRIDOR  
3rd Floor. Rare old painting of the New York Hospital—1818.  
Then located on the west side of Broadway from  
Worth to Duane Streets, extending to Church Street  
on the west.  
Painted by C. C. Milbourne, aged 65 years

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17. CORRIDOR  
3rd Floor. Scene on Broadway in 1857—Broadway and Prince St.  
H. Sebron, Painter. Knoedler, Pub.  
Rare.

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18. CORRIDOR  
3rd Floor. St. Memin's View of New York from Brooklyn Heights  
1789.  
Published 1861.

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19. CORRIDOR  
3rd Floor. The Stadthuys, New York.  
Situate corner Pearl Street and Coenties Slip.  
Published 1850.  
Rare.

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20. CORRIDOR  
3rd Floor. The Government House.  
This edifice erected in 1790, foot of Broadway facing the  
Bowling Green. From an original drawing in possession of  
N. Campbell, Esq., New York. Published 1847.  
Rare.

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21. CORRIDOR  
3rd Floor. View of New York in 1673, with description of build-  
ings, etc.—Pub. 1843.  
The third known view of New York. From the Carolus  
Allard Map, 1673.  
Rare.

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22. CORRIDOR  
3rd Floor. Fort Amsterdam (New York City).  
View from Weehawk (Weehawken), 1635-1651.  
By Joost Hartges, an officer in the Dutch Navy.  
The first known view of New York.

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23. CORRIDOR  
3rd Floor. New York in 1671—From Montanus History 1670,  
Ogilvy History 1669.  
Copied from an inset on the Nicholas J. Visscher Map of  
about 1655—pictures the town about 1640.  
This view is supposed to be derived from a sketch by  
Augustine Heerman.  
The second known view of New York.

24. CORRIDOR      New York in 1673.  
       3rd Floor.      First appearance on the Carolus Allard Map from a sketch  
                          by Romeyn de Hooghe—not later than 1670.  
                          The third known view of New York.
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25. CORRIDOR      New York in 1733.  
       3rd Floor.
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26. CORRIDOR      City of New York during the Revolutionary War.  
       3rd Floor.
- 
27. CORRIDOR      New York in 1801.  
       3rd Floor.
- 
28. CORRIDOR      Portrait of Washington Irving.  
       3rd Floor.      By G. A. Leshe, R.A. Published 1830.  
                          Steel Plate.
- 
29. CORRIDOR      Old Dutch Church.  
       3rd Floor.      "Sleepy Hollow," Tarrytown-on-Hudson, N. Y.  
                          Bierstadt  
                          (Washington Irving's "Legend of Sleepy Hollow")
- 
30. CORRIDOR      St. Paul's Chapel (Trinity Parish), Broadway and  
       3rd Floor.      Vesey Street.  
                          The old and the new: The Astor House in process  
                          of demolition; the Woolworth Building, Park Place  
                          and Broadway.  
                          Henry L. Bogert.
- 
31. CORRIDOR      View of New York from the Steeple of St. Paul's Chapel  
       3rd Floor.      (Trinity Parish), Broadway and Vesey Street, look-  
                          ing east, south and west.  
                          Drawn by J. W. Hill. Published 1855.  
                          Rare.
- 
32. CORRIDOR      New York from the Hudson River.  
       3rd Floor.

33. CORRIDOR  
3rd Floor. Residence of Jacob Leisler, on the Strand, now Whitehall Street.  
The first brick dwelling erected in New York.

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34. CORRIDOR  
3rd Floor. Map of New Netherlands, 1656—By Adrian Van der Donk.  
Map of New York, 1695—By the Rev. John Miller, (Episcopal) Chaplain to the troops in the Fort.  
The Bradford Map of New York, 1728.  
Pub. by M. Dripps, 1872.

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35. CORRIDOR  
3rd Floor. Seal of New Netherland, 1623 to 1664.  
Great Seal of the Province of New York, 1674-1687.  
From O'Callaghan's Documentary History of New York, Vol. IV.

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36. CORRIDOR  
3rd Floor. The Bradford Map, New York in 1728.

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37. CORRIDOR  
3rd Floor. Map of the Original Grants of the Dutch West India Co. South of Wall Street, with farm lines and dates of ownership.  
Plotted by D. T. Valentine—H. D. Tyler, 1897.

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38. CORRIDOR  
3rd Floor. Early Rare Dutch Map of New Netherland, 1621.  
Brought over from Holland in 1841 by E. B. O'Callaghan, State Historian.

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39. CORRIDOR  
3rd Floor. Grace Episcopal Church, Broadway and 10th St., N. Y.  
Etching by Henry R. Blaney, 1890.  
Extremely artistic.

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40. CORRIDOR  
3rd Floor. Knox Memorial Chapel of the Collegiate Reformed Church, 405-409 West 41st Street, New York City.

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41. CORRIDOR  
3rd Floor. Fulton's Clermont—"The First Steamboat" sailing up the Hudson River from New York to Albany in 1807.

42. CORRIDOR      Howard Hotel, New York—Broadway and Maiden  
3rd Floor.      Lane, New York, 1836.
- 
43. CORRIDOR      The Chorister Boys.  
3rd Floor.      Published by C. Klackner in 1886.
- 
44. CORRIDOR      The Dewey Celebration—Fifth Avenue Hotel and  
3rd Floor.      Madison Square, 1899.
- 
45. CORRIDOR      Irving House Waltz—View of New York, 1659.  
3rd Floor.      Published 1849.
- 
46. CORRIDOR      Schmidt Vly Market, foot of Maiden Lane.  
3rd Floor.      From Valentine's Manual.
- 
47. CORRIDOR      Signers of The Declaration of Independence, with fac-  
2nd Floor.      similes of the signatures to the Declaration, July  
4th, 1776.  
Rare.
- 
48. CORRIDOR      Fathers of the Reformation.  
2nd Floor.      Martin Luther, Philipp Melanchthon, John Calvin,  
U. Zwingli and John Huss.
- 
49. CORRIDOR      First Blow for Liberty—Battle of Lexington, Mass.  
2nd Floor.      To the memory of the Patriots of 1775.  
Published 1854.
- 
50. CORRIDOR      Reception President Washington, Walton House, Frank-  
2nd Floor.      lin Square, New York, 1789.
- 
51. CORRIDOR      Capitol at Washington.  
2nd Floor.      Bierstadt.
- 
52. CORRIDOR      Declaration of Independence, July, 1776.  
2nd Floor.      Trumbull.

- |                            |   |
|----------------------------|---|
| 53. CORRIDOR<br>4th Floor. | History of the Old Stuyvesant Mansion.<br>New York Mirror, 1831—By S. Woodworth.  |
| <hr/>                      |   |
| 54. CORRIDOR<br>2nd Floor. | View of the Admiralty Office, Dockyard and Store-<br>houses of the Dutch West India Co. at Amsterdam.<br>Published 1745. Engraved on Copper.<br>Rare.   |
| <hr/>                      |   |
| 55. CORRIDOR<br>2nd Floor. | Rutgers College in New Brunswick, N. J.<br>Taken from the roof of Stell's Hotel, Van Nest Hall,<br>President's House.<br>Lith. Sarony & Major, 1849.<br>Rare.   |
| <hr/>                      |   |
| 56. CORRIDOR<br>4th Floor. | Map of the Stuyvesant "Bowery Farm," J. B. Holmes,<br>1869.<br>Rare.  |
| <hr/>                      |   |
| 57. CORRIDOR<br>4th Floor. | Map of the Stuyvesant "Petersfield Farm," J. B. Holmes,<br>1869.<br>Rare.   |
| <hr/>                      |   |
| 58. CORRIDOR<br>4th Floor. | Peter Stuyvesant as Admiral of the Dutch Navy.<br>After painting by Van Dyke. Published 1840.<br>Rare.  |
| <hr/>                      |   |
| 59. CORRIDOR<br>4th Floor. | Oaths of Allegiance to King William III, Boston, May<br>27th, 1702.   |
| <hr/>                      |   |
| 60. CORRIDOR<br>4th Floor. | Association for protecting the interests of King William<br>III.  |
| <hr/>                      |   |
| 61. CORRIDOR<br>4th Floor. | Appeal for enlistment for Washington's Army, 1775.<br>Published 1850.   |
| <hr/>                      |   |
| 62. CORRIDOR<br>4th Floor. | George Washington with General Knox and troops<br>passing down the Bowery at what is now the junc-<br>tion of the Bowery and Third Avenue, on the evacu-<br>ation of the British Army, November 25th, 1783.<br>Published 1860.<br>Rare. |

63. CORRIDOR      Notice to the citizens of the foregoing (62).  
4th Floor.
- 
64. CORRIDOR      Washington arriving at the Battery, N. Y., for inaug-  
4th Floor.      uration as first President of the U. S., 1789.  
Published 1888.
- 
65. CORRIDOR      Washington and family.  
4th Floor.      After Savage's famous painting. Published 1850.  
Rare.
- 
66. CORRIDOR      N. Y. Daily Advertiser, 1791. Published by F. Child  
4th Floor.      & Co. Begun in 1785. First daily paper published  
New York City. (Original.) With proclamation  
by Washington.  
Rare.
- 
67. STAIRWAY      Zouaves embarking for the Civil War, foot of Canal  
3rd to 4th      Street.  
Floor.      Published 1861.  
Scarce.
- 
68. STAIRWAY      View of New York City.  
3rd to 4th      Published 1840.  
Floor.      Endicott.  
Rare.
- 
69. STAIRWAY      The Old Bowery Theatre.  
3rd to 4th      Copperplate from N. Y. Mirror. 1828.  
Floor.      Rare.
- 
70. STAIRWAY      Jenny Lind in costume as she appeared in Paris in opera  
3rd to 4th      before coming to America.  
Floor.      Published 1849.  
Rare.
- 
71. STAIRWAY      Jenny Lind as she appeared at Castle Garden at concert  
3rd to 4th      under management of P. T. Barnum—1853.  
Floor.      Published 1853.  
Rare.



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|--------------------------------------|--|
| 72. STAIRWAY<br>3rd to 4th<br>Floor. | Dinner of the St. Nicholas Society, New York City.<br>Paas Festival, Easter Monday, April 1, 1872.<br>Reprinted from the Leslie's Weekly, April 20, 1872.  |
| <hr/>                                |  |
| 73. STAIRWAY<br>3rd to 4th<br>Floor. | Bowling Green, N. Y., with fountain, Washington<br>House and old pump.<br>Magnus & Co., 1850.<br>Rare.   |
| <hr/>                                |  |
| 74. CORRIDOR<br>3rd Floor.           | Washington Irving and his literary friends of Sunnyside.<br>Published 1855.<br>Scarce.   |
| <hr/>                                |  |
| 75. CORRIDOR<br>3rd Floor.           | Home of Washington Irving, Sunnyside on the Hudson.<br>Washington Irving in chair and his famous dog.<br>Currier & Ives. 1860.<br>Rare.  |
| <hr/>                                |  |
| 76. CORRIDOR<br>3rd Floor.           | View of New York City, 1673.<br>Facsimile from Otten's Map. Amsterdam, 1673.   |
| <hr/>                                |  |
| 77. CORRIDOR<br>3rd Floor.           | New York by Gaslight. 1852. Broadway and Prince<br>Street. Handcolored.<br>Published 1852.<br>Rare.  |
| <hr/>                                |  |
| 78. SOCIAL<br>ROOM<br>3rd Floor.     | Crayon Sketch, done in Amsterdam, of William I,<br>Prince of Orange.   |
| <hr/>                                |  |
| 79. SOCIAL<br>ROOM<br>3rd Floor.     | Crayon Sketch, done in Amsterdam, of Wilhelmina,<br>Queen of The Netherlands and her Colonies, at the<br>age of eleven years, clad in mourning garments,<br>after the death of the King, her father, 1891. |
| <hr/>                                |  |
| 80. SOCIAL<br>ROOM<br>3rd Floor.     | Photograph of Wilhelmina, Queen of The Netherlands<br>and her Colonies, in the year of her marriage, 1901.   |

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|---|--|
| 81. SOCIAL<br>ROOM<br><i>3rd Floor.</i> | Photograph of Wilhelmina, Queen of The Netherlands and her Colonies, 1923, issued in commemoration of the twenty-fifth anniversary of her coronation. This has her autograph affixed by her own hand at the request of the Rev. Dr. Cobb who presented the Consistory's address of felicitation.               |
| <hr/>                                   |  |
| 82. CORRIDOR<br><i>2nd Floor.</i>       | Highly interesting letter from John Hancock, July 16th, 1776. (Reverse.)   |
| <hr/>                                   |  |
| 83. ENTRANCE<br>HALL.                   | Frame (37x28), Photograph of the Charter of the Collegiate Church granted A. D. 1696, by William III, King of England, etc. (William and Mary). This was the first ecclesiastical charter granted in the Middle Colonies.  |
| <hr/>                                   |  |
| 84. ENTRANCE<br>HALL.                   | Tile Piece (37x32), Delft Tiles, mounted, showing Middle Dutch Church, Nassau, Cedar and Liberty Streets, erected 1729, altered 1764; desecrated by the British during the War of the Revolution, 1776-1783; re-dedicated July 4, 1790. Occupied by the United States Government, 1844. Building removed 1882. |
| <hr/>                                   |  |
| 85. ENTRANCE<br>HALL.                   | West End Collegiate Church (in colors), West End Avenue and 77th Street. 1892.   |
| <hr/>                                   |  |
| 86. ENTRANCE<br>HALL.                   | The old Middle Dutch Church, Nassau, Cedar and Liberty Streets, New York. 1739.  |
| <hr/>                                   |  |
| 87. ENTRANCE<br>HALL.                   | Advertisement of Doremus, Suydams and Nixon, Dry Goods, 37 and 39 Nassau Street, corner of Liberty Street. Showing the Middle Dutch Church, about 1840, Nassau, Cedar and Liberty Streets.   |
| <hr/>                                   |  |
| 88. ENTRANCE<br>HALL.                   | Curious Chart. Prepared about 1835 by Theodore R. De Forest, M.D., a devoted member of the Collegiate Church.  |
| <hr/>                                   |  |
| 89. ENTRANCE<br>HALL.                   | Frame (30x50), showing Photographs of Ten Churches erected by the Consistory from 1642 to 1892.  |

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|-----------------------|--|
| 90. ENTRANCE<br>HALL. | The Middle Collegiate Church, 7th Street and Second Avenue, 1892.  |
| <hr/>                 |  |
| 91. ENTRANCE<br>HALL. | Frame (22x26), Photograph of Mural Tablets, erected in the Middle Church, Second Avenue and Seventh Street, in 1900, to perpetuate the memory of the illustrious men who laid the foundation of both Church and State in the metropolis of the Nation. (Rev. Jonas Michaëlius, First Minister; Peter Minuit, Colonial Governor, Jan Huyck and Sebastian Jansen Krol, Krankenbesoekers. These four comprised the First Consistory.) |
| <hr/>                 |  |
| 92. ENTRANCE<br>HALL. | Photograph taken at Huguenot Park, Staten Island, Sunday, May 18th, 1924, after the dedication of the Reformed Protestant Dutch Church of the Huguenots, The National Memorial of the Huguenot-Walloon, New Netherland Tercentenary.   |
| <hr/>                 |  |
| 93. ENTRANCE<br>HALL. | Program of the Two Hundredth Anniversary of the granting of the Charter to the Reformed Protestant Dutch Church of the City of New York, May 11th, 1896.   |
| <hr/>                 |  |
| 94. ENTRANCE<br>HALL. | Invitation of the Consistory of the Collegiate Church to the celebration of the Two Hundredth Anniversary of the granting of the Charter, May 11th, 1896.  |
| <hr/>                 |  |
| 95. ENTRANCE<br>HALL. | Tile Piece (22x48), Delft Tiles, mounted, showing New Amsterdam, A. D. 1656 (now New York), the Stone Church in the Fort erected 1642, being a prominent object.   |
| <hr/>                 |  |
| 96. ENTRANCE<br>HALL. | North Dutch Church, William, Fulton and Ann Streets, 1769-1875.  |
| <hr/>                 |  |
| 97. ENTRANCE<br>HALL. | North Dutch Church, William, Fulton and Ann Streets, portraying a fire which occurred in the belfry, October 27th, 1869.   |

98. ENTRANCE HALL. Facsimile in Clay (27x20), of the Metallic Plate, which constituted the cornerstone of the North Church, William and Fulton Streets, 1769-1875. This edifice was the first one erected for service in the English language. The plate is a memorial of the great transition the community made from the tongue of Grotius and William the Silent to that of Milton and Hooker. Original in possession of William L. Brower.
- 
99. ENTRANCE HALL. History of the Metallic Plate which constituted the cornerstone of the North Church, William, Fulton and Ann Streets, 1769-1875.
- 
100. ENTRANCE HALL. Six New York City Churches from the New York Mirror.
- 
101. CORRIDOR 2nd Floor. Battle of Bunker Hill.  
Trumbull, 1776.  
Rare.
- 
102. STAIRWAY 3rd to 4th Floor. Landing of General Lafayette at Battery, Castle Garden, August 16th, 1824.  
Maverick del.  
Rare.
- 
103. SUNDAY SCHOOL ROOM. Christ Blessing the Children. (Matt. 19: 13-14). Copperplate in colors from noted painting by Bernard Plockhorst in National Gallery, Berlin.  
Published in London in 1799.  
Original.  
Rare.
- 
104. CORRIDOR 2nd Floor. Landing of the Pilgrims at Plymouth, Dec. 20th, 1620. For the Plymouth Society at Plymouth, Massachusetts, 1840. Stipple, Eng.
- |                        |                                 |
|------------------------|---------------------------------|
| Allerton and wife      | Miles Standish                  |
| Elder Brewster         | Samoset                         |
| F. Billington          | John Howland                    |
| Wm. White and child    | Wife of Standish                |
| Richard Warren         | Stephen Hopkins, wife and child |
| John Turner            | Gov. Winslow                    |
| Gov. Bradford          | F. Tilley                       |
| John Alden             | Dr. Fuller                      |
| Gov. Carver and family | Mrs. Winslow                    |

105. CORRIDOR      A view of West Point on Hudson's River by Major  
2nd Floor.      L'Enfant, Engineer - 1780.  
Published 1850.  
Very rare.
- 
106. CORRIDOR      Sketch of the action on the heights of Charlestown,  
2nd Floor.      June 17, 1775, between His Majesty's troops, under  
the command of Major General Howe, and a large  
body of American rebels.  
Drawn by Henry De Bernier, 10th Reg. Inf.  
Published 1813.  
Very rare.
- 
107. STAIRWAY      The Tontine Coffee House, Wall Street below Pearl  
2nd to 3rd      Street.  
Floor.      Published 1870.  
Rare.
- 
108. STAIRWAY      The Bowery, New York, 1869.  
2nd to 3rd  
Floor.
- 
109. STAIRWAY      A view of Broadway, New York, between Howard and  
2nd to 3rd      Grand Streets. 1840.  
Floor.
- 
110. CORRIDOR      Photograph West Point—Twentieth Century.  
2nd Floor.
- 
111. CORRIDOR      Pulling down the statue of George III, by the Sons of  
2nd Floor.      Freedom at the Bowling Green, City of New York,  
July. 1776.  
Painted by J. Ochtel. Eng. J. McRay.  
1860.  
Rare.
- 
112. STAIRWAY      The Great Riot at the Astor Place Opera House, May  
2nd to 3rd      10, 1849. By N. Currier.  
Floor.

113. ENTRANCE HALL. Old Reformed Dutch Church formerly standing in 1776 at Fulton Street near Smith Street, Brooklyn.  
Drawn by Miss Elizabeth Sleight in 1808.
- 
114. ENTRANCE HALL. The old Bushwick Church, Brooklyn, built in 1711.  
Drawn by Cornelia T. Meeker.
- 
115. CORRIDOR 2nd Floor. Fireman's Certificate dated December 30th, 1799, signed by Robert Benson, showing at foot a fire in progress at what is now Church Street and Park Place.  
Published 1850.  
Rare.
- 
116. CORRIDOR 4th Floor. George Washington. Engraved by A. B. Durand from the full length portrait by Colonel Trumbull, belonging to Yale College, with autograph.  
Published in 1834.  
Rare.
- Martha Washington. From an original miniature by Robinson in possession of G. W. Curtis, Esq., with autograph.  
Published in 1834.  
Rare.  
(Copperplate.)
- 
117. STAIRWAY 2nd to 3rd Floor. Funeral of President Lincoln passing City Hall, N. Y., 1865.  
Published by Magnus.  
Original.  
Rare.
- 
118. CORRIDOR 2nd Floor. Guttenberg Monument at Mayence, 1837, Inventor of the art of printing—printer of the first Bible.
- 
119. ENTRANCE HALL. Photograph of Bronze Plate affixed to each of the Collegiate Churches.
- 
120. STAIRWAY 2nd to 3rd Floor. Lafayette Theatre, Laurens Street near Canal Street, New York.  
Engraved by James Eddy, 1827.  
Copperplate. Original. Rare.

121. CORRIDOR      Map of New York City.  
       3rd Floor.      T. G. Bradford—Published 1838.  
                          Copperplate in colors.  
                          Rare.
- 
122. CORRIDOR      Mount Vernon, the Home of Washington.  
       4th Floor.      Published by G. & T. Bell, 1859.  
                          Rare.
- 
123. STAIRWAY      Bowling Green 1830.  
       3rd to 4th      Terminal of Greenwich Stage.  
       Floor.          Original.  
                          Rare.  
                          Copperplate.
- 
124. CORRIDOR      Columbia College 1831, Church St.—Barclay, Murray  
       3rd Floor.      and Robinson Streets.  
                          Pub. in London 1831.  
                          Rare.  
                          Steel plate.
- 
125. CORRIDOR      St. Nicholas Hotel from Gleason Pictorial—1853.  
       3rd Floor.
- 
126. CORRIDOR      Benjamin Franklin as Editor of Poor Richard's  
       2nd Floor.      Almanac.  
                          Copperplate London about 1850.
- 
127. CORRIDOR      Capture of the Spy, Major John Andre, Adjutant Gen-  
       2nd Floor.      eral of the British forces in America, by John  
                          Paulding, David Williams and Isaac Van Wart at  
                          Tarrytown, Westchester Co., Sept. 23, 1780, after  
                          painting by Durand. Figures engraved by Alfred  
                          Jones. Landscape Eng. by Smilie and Hinsheiwood.  
                          Published 1850.  
                          Rare.

128. CORRIDOR      Origin of Steam Navigation. A view of Collect Pond and its vicinity in the city of New York in 1793.  
John Fitch's First Steamboat.  
John Hutchings.  
Published 1846.  
Rare.
- 
129. CORRIDOR      The First Reading of the Emancipation Proclamation,  
2nd Floor.      by President Lincoln before the Cabinet.  
From the original painting by F. B. Carpenter, at the White House, Washington, D. C.  
1864.
- 
130. CORRIDOR      The Prayer at Valley Forge—From the original painting by Henry Brueckner. 1866.  
4th Floor.      Eng. J. C. McRae.
- 
131. SOCIAL ROOM      Copy of an original painting by Albrecht Dürer now in the Kraft Museum at Nuremburg.  
3rd Floor.      Presented to the Middle Church by Mrs. Edward B. Coe, 1926.
- 
132. CORRIDOR      Landing at Jamestown, Va., 1607.  
2nd Floor.      John G. Chapman, Printx.  
M. T. Danforth, Sculp.  
Engraved for the Mirror in 1835.  
Rare.
- 
133. CORRIDOR      The Star-Spangled Banner.  
2nd Floor.      Fac-simile of the text in the handwriting of the author, Francis Scott Key.
- 
134. STAIRWAY      The Five Points New York City—1827.  
2nd to 3rd Floor.      McSpedon & Baker.  
Rare.
- 
135. CORRIDOR      Mrs. Murray entertaining the British Officers at Murray Hill House, located in the middle of the street at what is now Park Avenue and 37th Street.  
3rd Floor.      Published 1850. Rare.



136. CORRIDOR Residence of Capt. Wm. Kidd, now corner of Pearl  
3rd Floor. and Hanover Streets, New York City.
- 
137. CORRIDOR "Jerome Park Race Track." Illustration on the title  
3rd Floor. page of the Jocky Galop performed at the In-  
auguration Opera Ball at the Academy of Music,  
Irving Place and 14th Street, New York City.  
September 16th, 1867.
- 
138. CORRIDOR Washington's Coach. First used at his inauguration  
4th Floor. at Federal Hall, Wall and Nassau Street, April  
30th, 1789.
- 
139. CORRIDOR Crystal Palace, Reservoir Park (now Bryant Park),  
3rd Floor. 6th Avenue, 40th to 42nd Streets—1853.  
Congress of All Nations.  
In Colors. Rare.
- 
140. CHURCH Niagara Falls.  
VISITORS' Water Color from the brush of Frederic E.  
ROOM Church—1857.  
Very Rare.
- 
141. CORRIDOR Wall Street from the corner Broad Street looking East.  
3rd Floor. C. Burton del . Wm. Hoagland, Sc.  
Copperplate. Original. Rare.  
Published 1830.
- 
142. STAIRWAY Fraunces Tavern (Colonial Days.)  
3rd to 4th Etching by Robert Shaw (20th Century).  
Floor. Rare.
- 
143. CORRIDOR Dutch Cottage in Beaver Street—1679. Colored.  
3rd Floor. An Old Historical Print, 1841. Rare.

144. CORRIDOR     A Plan of the City and Environs of New York City,  
*3rd Floor.*     1742-3-4.  
                    Drawn by David Grim when 76 years of age.  
                    Published 1854.
- 
145. RECEPTION     Portrait of Rembrandt—painted by himself.  
ROOM             Etched 1887 by F. S. King from painting in the Louvre,  
*2nd Floor.*     Paris.
- 
146. SOCIAL     Dolly Madison.  
ROOM             Etching by V. Winthrop Newman in fine drypoint mono-  
*3rd Floor.*     typed in color in one impression.  
                    Copperplate.  
                    Rare.  
                    On the reverse is:  
                    Washington Irving's account of his visit to the White House  
                    during Madison's Administration.
- 
147. CORRIDOR     An illuminated Gettysburg Address. One of five hun-  
*2nd Floor.*     dred autographed fac-similes of the priceless  
                    original Mungo parchment which was presented to  
                    President Coolidge for permanent exhibition in  
                    Washington on Lincoln's Birthday, February 12th,  
                    1927.  
                    Presented to William L. Brower by the Society of Fine  
                    Arts, N. Y.  
                    On the reverse is:  
                    A photograph taken on the White House lawn showing the  
                    President and the Delegation from the Society of Fine Arts  
                    at the presentation ceremonies.
- 
148. CORRIDOR     Photograph of Washington Irving by Brady.  
*3rd Floor.*     Broadway and 10th Street, N. Y.  
                    Taken about 1857.

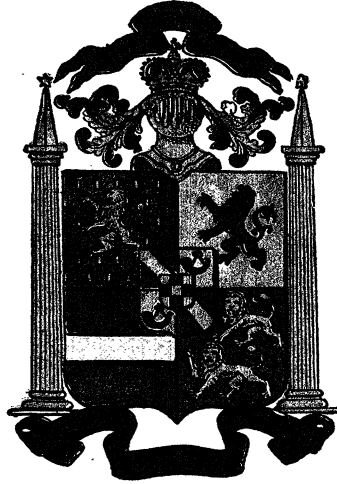
VIII.

**Symbols of the Dutch Reformed Church**



VIII.

*Symbols of the Dutch Reformed Church*



COAT-OF-ARMS OF WILLIAM OF ORANGE

This is the coat-of-arms of William of Orange, and the first quarter of the large shield bears the arms of Nassau. With its added pillars and lights it constitutes the symbol of the Dutch Reformed Church in this country. This first appeared on the magazine of the Dutch Reformed Church, which was succeeded by the *Christian Intelligencer* just about a hundred years ago. In the year 1878 it was printed on the Christmas program of the Middle Collegiate Church and in the next year this practice was followed by a sister church, and from that time representations of it have been found in many of our Dutch Reformed Churches. The Dutch motto, "Endracht Maakt Macht," when given the free translation, indicates that "In Union There Is Strength," and the Latin motto, "Nisi Dominus Frustra," is the title of the 127th Psalm, "Except the Lord build the house, they labour in vain

that build it: except the Lord keep the city, the watchman waketh but in vain." The former was the rallying cry of the Dutch in times of despondency and the latter motto deeply expresses their religious convictions and their sincere hope in God. Here are lessons for Church and State. We can find inspiration in these mottoes and this object will kindle our hearts once more with the glow of civil and religious liberty.

THE ANCIENT SYMBOL OF THE DUTCH REFORMED CHURCH  
IN THE NETHERLANDS.  
THE LILY AMONG THE THORNS.



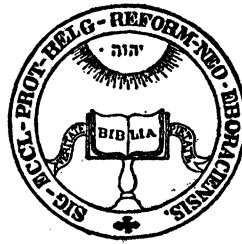
So calamitous was the condition of our Mother Church in the sixteenth century, during the eighty years of bloody struggle for religious liberties against the gigantic power of Spain, that she gave herself the name of "The Church under the Cross," and the "Lily among the Thorns" was her pathetic symbol. The inscription on the border: "Gelijck een lelie onder de doornen

so is mine vriendinne onder de dochteren," is taken from the Song of Solomon (ii.:2): "As the lily among thorns, so is My love among the daughters."

Like the shield of William the Silent, may this symbol be used and cherished by our noble Reformed Church, so that all may "earnestly contend for the faith which was once delivered unto the saints."

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SEAL OF THE COLLEGIATE CHURCH.



יהוה

Jehovah.

"SIG-ECCL-PROT-BELG-REFORM-NEO-EBORACIENSIS."

*Seal of the Reformed Protestant Belgic Church of New York.*

"VERITATE."  
*With Truth*

"BIBLIA."  
*Bible.*

"PIETATE."  
*With Piety.*

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ECCLESIASTICAL WEATHER VANES.

The editor of this monograph was asked, not long ago, as to why the weather vanes on some of the Dutch Reformed Churches assumed the form of a cock, as at present seen on the Marble Collegiate Church at Twenty-ninth Street and Fifth Avenue, New York.

His reply was based on information derived from one of the



most prominent and best informed ministers who have, in all times past, graced the denomination.

This symbol is also used on some of the churches of our Roman Catholic brethren, and the custom was evidently retained at the time of the Reformation, as were also some other things from the Early Church. The vane in this form refers primarily to Saint Peter and his three-fold denial (which, by the way, is recorded in all four Gospels) and also to his subsequent three-fold asseveration of his love for his Master, as recorded in St. John 21. From this the mind is directed to the ushering in of the faintest gleam of dawn of each Lord's Day, "that Day of rest and gladness," and to the advent of the final Resurrection Day, the day for which we, in faith and hope, wait,

"Till in glory eastward burning,  
Our redemption draweth near;  
And we see the sign in heaven  
Of our Judge and Saviour dear."



IX.

## **Exhibits**

OPEN TO THE PUBLIC FROM TEN TO FOUR O'CLOCK  
EVERY DAY EXCEPT SUNDAY  
DURING THE PERIOD OF THE TERCENTENARY CELEBRATION.



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Open to the Public from Ten to Four O'Clock  
Every Day Except Sunday  
During the Period of the Tercentenary Celebration.

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AT THE CHURCH OF ST. NICHOLAS

Fifth Avenue and 48th Street

New York City.

During the two hundred and ninety-eight years of her existence the Collegiate Church has been served by thirty-eight ministers. In the Consistory Room at the Church of St. Nicholas, Fifth Avenue and 48th Street, twenty-five portraits in oil of former ministers adorn the walls of the chamber in which are now held the meetings of that body over which they once presided. The Consistory possesses no portrait earlier than that of Gaulterus Du Bois, whose service began in 1699 and terminated in 1751. Prior to that there were eight ministers.

The Rev. William Linn, S.T.D. (1785-1805), whose portrait is included, was Chaplain of the House of Representatives in the First Congress under the Federal Constitution (1789).

In this Church of St. Nicholas is to be seen a unique memorial for Theodore Roosevelt, which is an artistic bronze tablet affixed to the end of the pew which was occupied by his family in this his ancestral church. This was erected in 1920 and dedicated with appropriate exercises on Memorial Day, May 30th, 1921. It was in this edifice that he, in the springtime of his years, listened to the proclamation of the Gospel of Him who said: "I am come that they might have life and that they might have it more abundantly," and it was within the sacred precincts of this Church that he made confession of his faith at the age of sixteen years and becoming a member in full communion. A memorial service was held for him in this Church on January 30th, 1919.

AT THE MIDDLE CHURCH  
Second Avenue and Seventh Street  
New York City.  
(Parish House, 50 Seventh Street)  
The Collection of  
Prints and Photographs of Old New York  
and of  
Other Historical Places and Persons.

This collection comprises one hundred and fifty prints and photographs of persons and places chiefly identified with the earlier history of the City and Nation. The collection, in the opinion of one of the prominent print dealers of this City, is one of the most extensive in the City and is noted for its general arrangement and classification and for the lucid descriptions in the catalogue of the several objects.

This collection will be in charge of a competent person, who will pay every attention to visitors.

There are many other objects of interest to the visitor in the Middle Church. In the Church Auditorium, in the Sunday School Room and other rooms, visitors, where their eyes may rest, will be constantly reminded of the eternal verities and the Person and Work of our Lord. There are twenty-one memorials in this Church in various forms, including the famous Eight Windows, which are lighted by electric lamps. The Coat-of-Arms of John Harpending, from whom the Consistory received a devise of land, is to be seen here. This object has been displayed in our Churches for over one hundred and fifty years. All these interesting objects are described in a pamphlet which may be obtained on the premises.

THE COAT-OF-ARMS OF JOHN HARPENDING.

